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WALTER SCOTT

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THANKSGIVING NUMBER

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Number 45

A Great Modern Thinker

Professor E. S. Ames Writes of the Religious Philosophy of
William James

Women's Missionary Jubilee

By Mrs. Marie V. Bowman

Unity at the Lord's Table

By Dr. Hugh T. Morrison, Jr.

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EAR FRIENDS: Once more the whole round world gathers about the Manager-Cradle in Bethlehem. How wonderful that the Saviour of the world came as a Child into a human home. How full of wonder the words: "Unto us a Child is born!" Childhood is forever more significant, motherhood more sacred, the Home itself a brighter center of Life and Love.

On this good Christmas Day let us rededicate our homes to Him; let us resolve to lead the children in His Way; let us give the Bible its true place in the household; let us magnify love and friendship and service; let us cherish His Church and Kingdom; and let us bind all the influences of our lives about His feet.

If this Greeting shall come to any who are sick, or burdened, or troubled, or absent from home, let it speak to every anxious heart of Christ's Peace.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

The Deeper Thankfulness

"I HAVE LEARNED IN WHATSOEVER STATE I AM THEREWITH TO BE CONTENT. I KNOW BOTH HOW TO BE ABASED AND I KNOW HOW TO ABOUND."

This was the triumphant testimony of Paul after he had lived a long time in the companionship of Christ and had passed through many disciplines.

He had so far apprehended Christ that he had learned the secret of his Master's inward strength. He found contentment in the things of the spirit not in the shifting circumstances of his life.

If his circumstances were benign and comfortable he was content to accept them. Paul was no ascetic. He neither practiced nor counseled the abjuration of the goods of this life. He accepted the comforts that he found or as they were offered him and was grateful for them. But his gratitude was not dependent upon comforts.

He found cause for rejoicing, for thanksgiving, for contentment, in the midst of hostile circumstances. He had learned to suffer need and still be thankful. There had been built up within his soul a strong, clear sense of spiritual riches which the world's vicissitudes could not change or take away.

This triumph of the inner over the outer is the goal of all religious endeavor. To feel that the control of life's goods is within oneself, not in the incalculable, if not capricious, events which chance to come to one—this is the essence of religion. And the particular tone and character of this feeling is what marks off our Christianity from all other religions.

The stoic steels his heart against both good and evil. The ascetic, whether Catholic or Hindu, despises the world and runs away from it into the wilderness to cultivate an abstract piety, which always becomes morbid. The Christian Scientist denies the reality of the outer in order to establish the inner control. In its temper (though not in its ideas) Christian Science follows Socrates more than Jesus.

But with Paul, as with Christ, there was very close and wholesome relation between circumstances and soul. There was in the case of neither the Master nor his great missionary any need of a strained metaphysical theory to explain away common sense. Paul was not a stoic nor an ascetic nor a Christian Scientist. He was a Christian.

His nature had grown more sensitive, more tender, through the years in which he had been learning this secret of contentment. He was not detached from circumstances but increasingly related to them. He did not live above them, nor run away from them, nor deny their existence.

He found his life in them.

What made Paul great, as it had made his Master great before him, was the clear perception and the stern grasping of the principle that all circumstances, no matter what mask they wear, benign or hostile, have a contribution to make to the building up of the man himself.

This, of course, is the very genius of Jesus, if we may so speak of our Savior. He kept his hand off his circumstances. He took what came. We do not find him pulling wires to make his circumstances according to any plan of his own. There was in his soul a calm acceptance of the universe.

The apparent passivity of Jesus in the development of those events which carried him inexorably toward a violent end is one of the marvels of his career. Who of us, reading his biography, has not had moods of exasperation with the Master because of his refusal to employ strategy in his own behalf?

But the explanation of Jesus' attitude is that he conceived his circumstances as God-given. In the dim background of his life his faith discerned One who in infinite kindness had set him in the midst of just those circumstances which would be conducive to the growing of a holy soul. He accepted these circumstances. In the morning of his life he said to his Father, "I am come to do Thy will, O God."

And later, one in describing the character of Jesus said, "He was made perfect through the things he suffered."

Now Paul had learned this same secret. He learned that the important thing about life was not what particular circumstances one has, but what one does with them.

The big and significant product of life in this world is not what one does in the world out there, but what one becomes by doing it.

This world is made for character. Its existence can be justified only by the argument that every man in it has a chance to become a soul of infinite worth in the moral order. Certainly the world is not made for comfort, nor for material ambition, nor for temporal success of any kind.

The one open door to every soul, however circumstance, is the door of goodness, of courage, of sympathy. However a man may fail to make money or to gain health or to win his ambition, no man need fail of character.

This is what Paul had learned. It was because he had learned this truth that he could be content in any circumstances. He knew how to abound and how to suffer need because he discerned that both abundance and need were conditions of character.

He saw that if the supreme good of life was to be gained by him—a personal character fit for fellowship with God—he must go to school to adversity and learn her lesson and to prosperity and learn her lesson. And with this insight he was content to leave with God the proportioning of adversity and prosperity, rather than to demand it in some ratio of his own devising.

Only as we understand Paul's experience in some such way as this can we explain that saying of his, so hard for our hearts to believe, and yet so comforting even to our half-faith, "All things work together for good, to those who love God."

This, then, should suggest the true mood in which to celebrate Thanksgiving day. Our habit is to count our blessings on this day, to name over those good things which we have or have received through the year. This is a wholesome and fruitful exercise. We will be surprised at the abundance with which we have been blessed if we stop thoughtfully in the midst of our pursuits to reflect on it.

Gratitude for specific blessings is becoming to the noble soul. To live on, eating the bread of a kindly heaven and not thank the Giver of it for His fatherly care, betrays an ignoble nature.

But thankfulness that is nothing more than sentiment concerning the particular favors one happens to be receiving may be so superficial as to be really selfish. It may even give a certain warrant to the eighteenth century cynic who, in trying to prove the philosophy that selfishness is at the bottom of all seeming virtue, declared that "gratitude is but a lively sense of favors yet to come."

Paul's achievement in contentment stands ever as the shouting and indignant answer to such cynicism. Here is one man who, with his Master before him, is grateful not only for the good things of life, the comfortable things, the successful things, but for the adverse, the disappointing, things.

He is grateful for them because he has had just enough experience of meeting them in the power of Christ to discover that after he has met them he is himself more like Christ. He feels the girth of his soul enlarged and the treasures of the inner life more rich and precious.

The true thanksgiving observance is to inquire how one has fared in this matter of inner enrichment and control through the year. Have I learned to find blessings in my reverses? Am I a bigger soul today than a year ago? Am I stronger against changes in my circumstances? Have I learned the passive art of accepting my outward lot in order that I may practice the active art of building up my soul?

Some such searching of our hearts, in a quiet hour apart from the festivities of this Thanksgiving day, will enable us to project the spirit of the day into all the days of the coming year.

For it will open up undreamed of fountains of peace and contentment and meaning which will fill all our days with gladness.

Social Survey

BY ALVA W. TAYLOR

Hastening China's Parliament

News comes of the hastening of China's parliament and the celebrations of the students and educated classes over all the empire as a consequence. Ten thousand marched the streets of Pekin with great rejoicing and the night of the announcement the city was aglow with the celebrating lanterns.

The Prince Regent rebuffed the delegates from the provincial assemblies who came some months ago with a petition to set forward the date of the assembling of the proposed national legislature. They returned home with the avowed intention of preparing a petition of 25,000,000 names and declared they would send it to the Son of Heaven by a delegation of 2,500 leading men. Then the new imperial senate met in October and though one-half of the two hundred had been personally appointed by the Regent they passed a like petition by an almost unanimous vote. Report had it that they were reprimanded for their pains but the sequel shows that the Grand Council was impressed, for the Prince Regent has promulgated a decree forwarding the date for the assembling of the national parliament by two years. The original date was for 1915. The provincial assembly leaders declare they are not satisfied but will demand at least another year's elimination. They originally petitioned for an immediate election.

If the power of a moving body is measured by the mass multiplied by the velocity, then the Celestial Empire is in the midst of the most momentous political event of the age. Here is one-fourth of the human race, after three thousand years of monarchical government, turning in a decade from the ancient to the modern form and adopting a constitutional regime by a process of evolution that prophesies for the undertaking.

Revolution by Arrangement

Old students of Chinese affairs say the Boxer uprising was in reality a revolution meant to be directed against the Manchu dynasty but was turned by the craft of the shrewd old Empress Dowager into an anti-foreign war. The quick and stinging defeat which she suffered turned the same political craft to a recognition of the inevitable and with shrewd opportunism she concluded to ride the crest of the tide. She adopted the method Japan had used, under the advisement of Guido Verbeck, the grand old Dutch missionary statesman, and sent a commission around the world to study the governmental forms of the great nations. In 1905 the old system of examinations was abolished and western practical learning substituted for the ancient tests of memorizing and literary composing—in other words efficiency was substituted for literary chauvinism as a test for official position. A system of schools was designed for the nation that will in time reach every village in the empire and build like a pyramid up to a great Imperial University. Then under the conservative direction of great men the nation was directed to the task of preparing for self-government.

First each of the twenty-two provinces or states in the empire was given the privilege of electing a Provincial Assembly. The right of suffrage was limited as hereinafter noted and the local legislatures were to be convened as deliberative bodies with power for the present to do no more than recommend to the throne such things as they thought to be for the immediate welfare of their state or province. Next an Imperial Senate was convened in Pekin. It consisted of two hundred members, one-half of whom had been appointed by the Prince Regent and the other half of whom, though chosen by the provincial assemblies, had to be approved by the ruling Viceroy of the province. Both the provincial and national assemblies proved radical in their demands.

Who Votes in China

The conservatism with which the revolution is approached is noted in the grant of franchise. Twenty-five years is made the "majority" for a young man instead of our twenty-one and a man must be thirty to hold an office. All illiterates, opium smokers and law-breakers are excluded regardless of other qualifications. Then to vote one must have graduated from some school of recognized standing either at home or abroad, be a member of the literati, i. e., those who had passed successful examinations under the old examinations, who have been three years in educational work or done other public

service, have reached as high as the seventh grade in the civil service, or the fifth in the military service, or have property worth at least \$5,000. If he possesses \$10,000 worth of property he can vote in any province where it is located. It will thus be seen that China is adopting the old-world system of franchise rather than the American.

Heretofore Christians have been practically debarred from holding offices under civil service because of the obligation laid upon all public servants to make obeisance to the tablets of Confucius. But they are not debarred from voting and many were elected to the assemblies. It is not to be doubted that the superior training of those who have received their training in the mission schools over all but those who have studied abroad will give them in China, as in Japan, an influence out of all proportion to their numbers. If there were space to reiterate something of the influence the missionaries have had in bringing about the renaissance of China it would form the most gratifying part of this story of the Celestial Empire's political evolution. The work has been quiet and, like that of the architect, confined to the plans that lay behind the building of the structure but the major part of the inspiration that has been the propulsive power in thrusting forth the new nation has been generated in the mission schools.

The Blossoming of Political Wisdom

When the decree of 1907 had called for provincial assemblies and described the conditions of franchise the central government sent lecturers into every district in the empire to give lectures and answer personal questions about the right and privileges of franchise and to make plain to the new-made voters and political aspirants just what the prerogatives of the new legislatures were to be and how their organization could be effected. The younger men flocked to these lectures and showed great enthusiasm. The provincial elections passed off with quiet and order. The older literati and mandarins could not comprehend the movement and were steadfast in their opposition. Those provinces having most access to foreign men and things cast the larger number of ballots but the limitations of the franchise prevents any great number taking part in the elections. This is doubtless the only feasible plan in such a nation as China. To limit the franchise by educational qualifications is certainly wisdom in even the most democratic of lands. In Shantung, with a population of 36,000,000, there were but 120,000 voters; in Chi-ki, with 18,000,000 population, there was a much larger number. These two provinces illustrate the difference between the interior and less leavened communities and the coastal and more touched of world influences. In no case could more than 1 per cent of the population qualify under the educational and property qualifications.

When the assemblies met they discussed how to abolish foot-binding and superstition and methods of building up trade. They generally advocated the repeal of interstate tariff customs, the adoption of more modern ways of transferring property and of means to expedite and broaden the coming representative government. But they could not content themselves with the consideration of local matters and launched out beyond the terms of their charters, discussing currency reform for the empire, the opium problem and that of railway extension, dredging of rivers, judicial reform and taxation came in for consideration. In all these things they showed great wisdom, patience and patriotism.

New Nationalism in China

China has a real new nationalism. Heretofore her weakness has been in her decentralization. Each province has been largely independent. It has been able to absorb from two-thirds to three-fourths of the taxes and if a man of boldness and ability became Viceroy he could rule like an independent king. There has been a system of state customs or "liken" that prevented amalgamation of interests; as in the United States the new constitution will doubtless make them impossible. The country has many different dialects and no common language for any but the educated. It has as many systems of weights and measures as provinces almost and the currency is not uniform. It has been a wonderfully cohesive race rather than a closely-co-ordinated nation. All this the new parliament is promising to speedily correct. The educated young men of China are inspired with a new patriotism. They could not be restrained in the provincial assemblies and persisted in discussing national problems. But there were no outbreaks and all clashes were settled with statesmanlike poise. In many of the assemblies the government was frankly criticized and in Canton there were some clashes with local governing authorities over prerogatives, but no breaks.

When the Imperial Senate met it was commissioned only to deliberate and give council to the throne. The cynical and world-hardened said it would only advise as the throne desired. But it was far from truculent. The provincial assemblies had elected one-half the senators and they led in petitioning for an immediate power to legislate. Those appointed by the Emperor joined in the demand until the majority was overwhelming. The Grand Council and Emperor refused the petition but after adjournment issued the decree shortening the time for the calling of the new parliament by two years and setting the date for three years hence.

China's New-Born Freedom

"Freedom of religion" is a new-born phrase in Chinese language. It is a phrase that has marked a new era for every nation when it learned to use it. Another word that is greatly used now is one that means "an ideal," literally in the Chinese it is "the thing you have your eye on." Other words now being conjured with and passing as most current in the new vocabulary are reform, service, society, public good, constitutional, initiative and educate. A new dictionary is being made by the new words that are being coined to meet the new occasions and vast additions are being made in scientific nomenclature. The newspaper is becoming omnipresent over the empire and is today as free as our own in the chief cities. The most burning questions are freely discussed in a manner that would have cost the writers' execution with the most horrible torture in the days of the old Dowager. They denounce the mandarins with a word that corresponds to our elegant modern term "rotten." Thus the newborn freedom of the hoary old empire is taking hold of the masses. But the Chinaman is never very excitable except it be some matter that might give a street rabble a holiday. He is conservative in temper and stands a good chance of evolving his new government peaceably. Of course there are irreconcilables and haters of the foreigner and a mass ignorance which might be aroused by an appeal to superstition, but most of the people have so long honored learning that it is safe to predict that the new era of government by the educated of each community will be welcomed as a vast improvement over the old mandarin rule.

The government has issued an order looking toward the abolition of slavery. It is characteristically conservative and does not absolutely abolish it but prohibits the sale and purchase of human beings excepting only those held in the households of the Manchu princes. Sale of concubines and children is prohibited, but children may be bound out for a term of twenty-five years. A petition asking that Chinamen in foreign lands be allowed to cut off the queue was granted, but the petitioners were reminded that China's future did not depend upon such surface questions as queue or no queue.

The Vaster Revolution

The vaster revolution in China is that of her industrial and social life. The first railroad was received there much as it was in England. Today there are more than 6,000 miles of steel rails and as much more surveyed. Best of all, the government has rid the country of the foreign exploiter and will build her own highways of commerce as Japan has done. There are 40,000 miles of telegraph wire and many of the most remote mission stations may now talk to the civilized world. In twelve years the national postal system has made stupendous growth and is now handling well up toward a half-million pieces annually. The old private companies protested just as the express and freight companies do here that they did it better than government ever could. Mail is sent over 80,000 miles of post roads with an expedition and economy that makes the old system look very ancient and barbaric.

But there will be some convulsion in the industrial, if not in the political evolution. Already some of the newspapers are being subsidized by the wealthy and official classes and great syndicates are asking for monopoly rights. It is inconceivable that the Grand Council should be so modern as not to sacrifice much future common welfare to the aristocratic and wealthy privileged classes of today. Neither is it conceivable that the new parliament and provincial assemblies, when they are endowed with legislative powers, should be so wise as not to fall into the currents of the time in more mature governments and sacrifice the future common good to the desire for haste in present development. The old politically privileged classes will be changed to some degree into a new financially privileged class as in England and Germany even if democracy in government does not lead to laissez faire in commerce and industry, as it has in the United States. Then the hasty coming of new inventions will throw multitudes temporarily out of employment and trouble will be the result. Truly there is no birth without the travail of pain.

Editorial Table Talk

A Prize for Prohibition Argument

The Anti-Saloon League of Maryland has flung out a prize offer which ought to result in a fine line of new arguments for prohibition. They propose to give \$1,000 in prizes for the best essays showing how much it costs Baltimore (1) morally, (2) physically, (3) mentally, (4) financially, and (5) industrially, to secure the million dollars annually received under the high license law. The prize for the best essay is \$500, with three additional prizes of \$250, \$150 and \$100, respectively, for the three next best. The contest is open to any person anywhere except salaried employees of the Anti-Saloon League of Maryland. Essays must not exceed 5,000 words. Each number expressed in figures will count as one word. The number of words must be indicated, and, other things being equal, brevity will be considered in making the award. Facts will count for more than mere argument. Essays must be typewritten, double spaced, with ample margin, on one side of plain white paper, 8 1/2 x 11 inches, with name and address of the writer securely attached in a sealed envelope. Essays must be received, postage fully prepaid, by Rev. J. F. Heisse, D. D., Chairman of the Headquarters Committee, at the League office, 801 American Building, Baltimore, Md., on or before April 1, 1911. The decision will be made by the Headquarters Committee of the Anti-Saloon League, or by judges designated by them, and will be announced and the prizes paid as soon as the essays can be examined and a decision reached.

Declines Ministerial Concession

Editors The Christian Century: I have been preaching for seventeen years. My salary has never been large, but I have always felt like paying my way without favoritism from railroads, merchants, etc., on account of my profession. Furthermore, I am particularly desirous of supporting as liberally as I can that which is for the interest of the kingdom.

I have received *The Christian Century* at the ministerial rate of \$1.00. Until recently my conscience did not condemn me for it. I have now repented and want to pay for it at the regular rate of \$1.50 in advance. I know you are losing money when furnishing the paper at the reduced rate. It is full of good things. It cheers my heart. It feeds my life. I get sermons from it, which if they were obtained from books in the course of a year would cost me many dollars. I believe many ministers who believe as I do would be glad to join in eliminating your special clerical rate.—A. S. J.

The liberal and gracious spirit of our correspondent is greatly appreciated in the office of *The Christian Century*, both by business manager and editors. The question of reduction to ministers is one that is often discussed in the office, but always settled by falling back to the present basis. The practice of ministerial reductions is not general among religious papers, there being few if any high class journals besides the Disciple publications which grant it. The business office of this paper is perfectly willing, in view of the long-established custom, to make the concession, but asks that it be made plain that the one dollar rate to ministers holds only when payment is made in advance. Other subscribers receive their paper for \$1.50 when paid in advance. But all share alike in the two dollar rate—ministers and laymen—when the payment is delayed more than thirty days.

Shall Preachers Be Modest?

To an editor compelled by the custom of his craft to hide his personality behind an opaque "we," there is a psychological puzzle in the free way in which singers, actors, elocutionists, evangelists, and lyceum lecturers bring their personalities to the front to praise and advertise themselves, their achievements and their talents. It is all done in such a naive and unconscious manner as to suggest a sort of dual personality. The subject has come to divide himself into two selves—the ego and the artistic or performing self. This latter self is objectified by the "ego" as a real "other." Its virtues can therefore be praised without scruple or embarrassment.

The case of a preacher, a common-place man (to be very generous to him), who got up a lecture bill entitled "The Greatest Orators of America," grouping Beecher, Phillips, Clay, Brooks, Gunsaulus, and such men in a great circle with his own picture in the center, is a good illustration.

At a group conference in Topeka an evangelist spoke three minutes. When he sat down a mild-mannered and kindly pastor who was sitting beside us, whom we would not have suspected of such deliberate detective designs, handed us the back of an envelope on which he had registered fifty-seven times that the evangelist had used the pronoun "I!" And we were not there to discuss him at all!

It would be a satisfaction if some reader could explain the state of mind of a pastor who wrote the editors recently the following note. We print it in full, every word, excepting, of course the signature:

Dear Brethren:—Please make a good announcement of the fact that I will enter evangelistic work beginning Jan. 1. I will give you some facts about myself and work, then you may use them in an impersonal way. My success in meetings has been so marked that friends urge me take this step. Am a splendid leader of song, a fine soloist, and can easily take the place of singing evangelist besides the preaching. People who hear me say I am a convincing and persuasive speaker. At least I always get results. My reputation is that of being unique without being freakish. Have fine appearance in pulpit and succeed in fixing the attention of the audience in what is going on in the pulpit. This may sound egotistical, but all of this has been said to me by many. Terms reasonable. Will go wherever called. Out strictly for the Master's business in a master's way.

This man must be a wonder. The boys in the street would call him a "dream." If any church wishes to correspond with him we will gladly furnish his name, but the request must be signed by the complete official board as a sign of good faith before we will divulge his identity.

Trying to Make Bad History Comfortable

Bishop Morrison, of Iowa, delivered the triennial sermon before the Episcopal General Convention in Cincinnati last month. It was conceived as a memorial to the first missionary bishop of the Episcopal church in the United States, the Rev. Jackson Kemper, who was consecrated seventy-five years ago. Bishop Kemper's diocese was Indiana and Missouri. Iowa, Kansas, Minnesota, Wisconsin and Nebraska were also the scene of his labors. He wrote pleadingly to the church to send laborers and money into the new territory and complained that the Episcopalian policy lacked aggressiveness. "Why should we limit our efforts in this new country to our own household? Who besides ourselves have done it? Do the Methodists, for example, seek only their own? I have found their preachers every where in the remotest, the most obscure, corners in the confines of our country, among aborigines. They go to seek those who are lost, to preach the gospel to the poor, the ignorant and the debased, and they are constantly gathering congregations from every class of society." "So Methodism flourished," adds Bishop Morrison, after quoting Bishop Kemper's words. "It became the church of the farmers and of the small town. The Baptists did much the same sort of work. Afterwards the Christian, nicknamed the Campbellite, church followed the same policy." The effect of this missionary initiative, admits Bishop Morrison, was to produce a civilization "not one whit behind the American people in any part of the country." What these other churches gained the Episcopal church lost and has never recovered, namely the allegiance of vast masses of the American people, especially in rural districts. From this history Bishop Morrison strives pathetically to extract a grain of comfort. "We simply could not do what these churches did, and grievous for the Christianity of America would it have been if we had attempted to do so." The remainder of the Bishop's sermon is devoted to a justification of his church for refusing to utilize the popular and non-sacramental methods in the strength of which these other churches prospered.

Other voices of the Episcopal convention struck a different note than that sounded in the "keynote" sermon. Bishop Brent called attention to the "pale respectability which so characterizes our church," and urged his brethren to lay it aside and "run the perils that will make our church more virile." Speaking of Christian unity, he says: "Rather than continue in the lines of conventional Christianity, I would run the risk of losing our distinctive character in trying to gain the unity which Jesus Christ meant his church to have."

The Churchman (New York) commenting on Bishop Morrison's sermon, says: "Our Lord and his apostles plainly did not feel that there was any compromise of loyalty to him and his Body in meeting the conditions of humanity. Of course we cannot say that ordination is nothing, but has not Bishop Morrison shown that ordination is nothing to the vast mass of Americans, and that in our hands priesthood means nothing to them? This is our undoing so far as they are concerned. It is not their fault, nor is it the fault of the sacramental character of the church. The fault is ours and it is for

us to repent and to demonstrate to all classes the power of the divine order."

Clearly there is an awakening sense among Episcopalians that they too, despite their historic dignity and their sacramental claims, must finally submit to the Master's test. "By their fruits ye shall know them." Christ's church is not identified by its form of organization, its historic continuity or any such thing. The church that does Christ's work is His church, the only true and catholic church that ever was or ever shall be.

"The Blessings Which Hallow Our Days."

A short time before her death, Mrs. Julia Ward Howe said to her minister, "The longer I drain the cup of life the sweeter it grows. All the sugar is at the bottom." Not all old people speak in this manner. Some emphasize "the worm, the canker, and the grief." How shall we account for the conflicting reports sent back by those who have traveled far on the way of life? The embittered ones lay the blame on circumstances. To one who considers all the facts the fault seems to be more with persons than with things. The cheerful old people are not all favorites of fortune and many of the disappointed ones have had the best the world has to offer.

The annual festival of thanksgiving affords an opportunity to observe the attitudes of men toward life. If praise is offered to God for all his benefits, what are the particular benefits singled out as signally manifesting the divine favor? If fault is found with the management of the universe, who is it that finds fault and what is the particular part of the machinery that is out of order? There are those who thank God that they are better than other men, that they have been able to get possession of the earnings of others, and that their opinions are popular. Others have the feeling of gratitude aroused when they remember that they have stood for the unpopular cause for the reason that it is the cause of justice and truth. They rejoice that they have helped to remove temptation from the path of the weak and have given aid to the overburdened. The unthankful are apt to have private grievances which they nurse tenderly. Their get-rich-quick scheme turned out badly and now they have to live upon the fruits of their own labor instead of having others toil for them.

In the providence of God we have acquired the means of fighting disease with intelligence. Our ancestors had a dread of disease which is to us unknown. The mystery of it was terrifying to them. Their remedies were often more dangerous than their ills. In withholding water from the fever patient they thought they were aiding in his recovery. The races untouched by modern thought about the body are still using drums to drive away the demons of sickness. With our present knowledge we may hope to banish from the earth some of the most dreadful scourges that have terrified and tormented men. Every one of us ought to be thankful for the privilege of engaging in the warfare against disease. We do not need to be physicians in order to be of use in reducing the death rate from tuberculosis, typhoid fever, pneumonia, and scarlet fever. Our new knowledge has made us aware of many bad habits which must be discarded if the world is to be free from preventable diseases.

The opportunity is open to us to teach the world the highest truth we have learned. This is cause for thanksgiving. "We do not have to spend our days in unseemly squabbles over the opinions of our good forefathers. They have done their work so well that we have on hand more work than we can do. The Young Men's Christian Association is entering the educational and economic centers of the world with its gospel of bodily, mental, and spiritual health. The parents of today have great reason to thank God for the opportunity their sons have to count for something in the spiritual history of the world. The missionary societies are calling for the strongest men and women of the churches for tasks which only the strongest can perform. The public schools need thoroughly trained teachers who know the relation of the schools to social, economic, and religious conditions. The ministry gives opportunity for the exercise of the highest gifts of mind and heart. Religious forces must be recognized. There are too many divisions among Christians. In this time of transition it is supremely important that the right sort of men have the place of leadership. It is no wonder that young men of promise are turned away from the ministry when they observe the rivalry of the churches and are made to feel that a good part of a minister's business is to denounce his fellow Christians who do not agree with him on certain points of teaching. We can say to young men that the minister has bigger business than sectarian controversy and that the churches are becoming more and more concerned that he shall attend to his real business. For this we can sing with spirit the Te Deum.

Religious Philosophy of William James

An Interpretation of the Famous Pragmatist and His School

BY PROFESSOR EDWARD SCRIBNER AMES.

It is always interesting to have an eminent man express his views of religion. When Mr. Rockefeller addresses a Sunday-school class, or President Taft talks about the churches, or a United States congressman occupies a pulpit, then the newspaper reporters have something to make copy, for the people are sure to be interested. But if the great man is also a scientist and a philosopher then his word concerning religion is listened to, not only with curiosity, but with respect and serious eagerness. Professor William James became known to the public first as a psychologist and as a Harvard professor. His text-book in psychology became the revelation of the mental world to more than one generation of college students throughout America. Here they found a juicy book on a traditionally dry subject. It was illuminating, fascinating, and human as perhaps no other text-book of its time, was. It remains a unique classic among scientific works.

No Theological Bias.

Now when this brilliant Harvard professor of psychology began to write about religion, it was a matter of course that he would have a great company of readers. It was evident that he was not circumscribed by any theological presuppositions. He had come to psychology by way of medicine, and in psychology he was an insurgent, so to speak. He began with physiology. He announced that his "working hypothesis" was that all mental states are correlated with brain-states, and said he would employ the hypothesis in the most radical way. He eliminated the ancient doctrine of the soul as a thing or substance, which is the inner essence of man, and proceeded frankly to talk of psychology without a soul. All of this was immensely pleasing to the materialistic and naturalistic temper of the age. Besides, Professor James had a marvelous way of saying everything, which made him fascinating to people far removed from his academic sphere of learning. This fascination was due to his capacity for facts and to his charming literary style, which has been unrivaled in the literature of modern science. What I call his capacity for facts led him to load his pages with all sorts of vivid descriptions of everyday experiences and with the liveliest quotations from literature, especially from biography. His mind fled from the cold and formal abstractions of his colleagues in philosophy as a healthy boy flees from the quiet stuffiness of a ladies' parlor, where all the delicate, gilded furnishings caution him to be very sedate and proper.

Varieties of Religious Experience.

Every one who knew of Professor James at all, was certain to be interested in what he might say of religion. Certainly here was a writer without prejudices and without traditions or conventionalities who would get at the facts, report them with all their native color and warmth, and interpret them by the dispassionate methods of science. His volume on the "Variety of Religious Experience" was the first book on religion from the hand of an authority in the new psychology. Since that time, now nearly ten years ago, Professor James has published three other books in which he touched upon religious problems. From all of these sources, I have gathered the impressions which are put together here as suggestive of his religious philosophy. Much of it is in his own words, after the

manner so characteristic of himself, for it was always a favorite method with him to make copious quotations from the authors he cited.

I shall indicate briefly his treatment of three points; first, the differences in religious experience, due to temperament and training; second, the nature and function of religious doctrines especially the doctrine of God; and third, the practical significance and outcome of religious faith.

Inborn Differences Among Men.

The world has waited for the advent of the psychologist to make it clear that there are constitutional differences among men, which result in very different types of religious experiences. There are those who are constitutionally disposed to take life in an altogether optimistic manner. But it is more than animal happiness. "I mean those," too, says Professor James, "who when unhappiness is offered or proposed to them, positively refuse to feel it, as if it were something mean and wrong. We find such persons in every age, passionately flinging themselves upon their sense of the goodness of life, in spite of the hardships of their own condition, and in spite of the sinister theologies into which they may be born." These constitute the once-born type, like Walt Whitman, and Edward Everett Hale. With some, this attitude of happiness is seemingly an endowment, and with others a cultivated mood. "In fact, we all do cultivate it more or less," says James, "Even when our professed theology should in consistency forbid it. We divert our attention from disease and death as much as we can; and the slaughter-houses and indecencies without end on which our life is founded, are huddled out of sight and never mentioned, so that the world we recognize officially in literature and in society is a poetic fiction far handsomer and cleaner and better than the world that really is."

Religion of Healthy-mindedness.

This typical way of seeing the world has organized itself into religious movements, known as new-thought, mind-cures and the like, and they are patiently described and quoted as illustrating one type of religion, the religion of healthy-mindedness. Then we are shown the religion of the sick-soul. Here is agony, depression, pessimism and rebellion. Martin Luther, that mountainous, volcanic soul is called to witness, and Luther feels when he has grown old that his life has been a failure. The Electress Dowager, one day when Luther was dining with her, said to him: "Doctor, I wish you may live forty years to come." "Madam," replied he, "rather than live forty years more, I would give up my chance of Paradise."

Tolstoy at about the age of fifty, passed through this soul-sickness, which he describes in the fable of the traveler, surprised in the desert by a wild beast. "Seeking to save himself from the fierce animal, the traveler jumps into a well with no water in it; but at the bottom of this well he sees a dragon waiting with open mouth to devour him. And the unhappy man, not daring to go out lest he should be the prey of the beast, not daring to jump to the bottom lest he should be devoured by the dragon, clings to the branches of a wild bush which grows out of one of the cracks of the well. His hands weaken and he feels that he must soon give way to certain fate; but still he clings, and sees two mice, one white, the other black, evenly mov-

ing round the bush to which he hangs, and gnawing off its roots. Thus I hang upon the boughs of life—I can see but one thing: the inevitable dragon and the mice—I cannot turn my gaze away from them."

In such experiences, the vanity of life, the sense of sin and the fear of the universe, disrupt the happy calm of the optimist's world. To the sick-soul, the healthy-minded seem unthinkably blind and shallow, while to the healthy-minded, in James' phrase, "there is something almost obscene about these children of wrath and cravers of a second birth."

Sick Souls and Their Cure.

He follows these sick souls through the pain of their convictions of sin, quoting from all sorts and conditions of men, and shows how at length by these fiery trials and sufferings, they emerge at last through conversion into the peace and light of the new-birth. He quotes their hallelujahs, and their glory-songs and fills his pages with their testimonies, yet admits that he himself never felt what they describe. He is just faithfully recording the different types of religious phenomena and insisting they are different and that it is absurd for any one type to insist that all persons shall experience conversion, or shall exhibit the optimism of the mind-curers before they may be called religious.

I should say that this appreciation of the variety of religious experience, and its full and dramatic rehearsal and interpretation constitutes the first great contribution of Professor James to the philosophy of religion.

The New Doctrine of Pragmatism.

The second thing I mention is his famous doctrine of pragmatism, in its bearing upon religious doctrines, particularly upon the doctrine of God. Pragmatism means practicability. It means serviceability, and utility. It is concerned vitally with the meaning of truth. We have been taught by the rationalists and the absolute idealists that truth, spelled with a capital T, represents a fixed and eternal order of things, of which, by rigid logic and by heroic mental discipline we may gain knowledge. But the pragmatists take truth in a more immediate and empirical way. Indeed they talk more about particular truths than about truth in general. They are interested in the truthfulness of particular ideas and definite systems of ideas. "Ideas become true" for them, "just in so far as they help us to get into satisfactory relation with other parts of our experience." Ideas are true as tested by the experience to which they refer. "Any idea upon which we can ride, so to speak; any idea that will carry us prosperously from any one part of our experience to any other part, linking things satisfactorily, working securely, simplifying, saving labor; is true for just so much."

"The Cash Value of Ideas."

Pragmatism seeks for the cash value of ideas in present experience. It holds that the value of ideas changes. The truth, which is important for one stage of experience, may be unimportant for another. In a sense we put away the truths of childhood, when we become men. For example, it was significant in our boyhood world to know the truth about how fast our fellows could run, because it helped us to deal with them, as in choosing sides for games. But most of us do not play those games any more and few of us know the truth about our own running speed or endurance, much less that of our

fellows. In this way, ideas, according to Professor James, go into "cold storage." They were once fresh in the garden of action, but being no longer needed in our work or play, they depart from the warm spots of our feelings and interests and are buried in the grave of disuse.

What Doctrines Are Crucial?

Now all these characteristics of truths and of ideas are applicable to religious truths and beliefs. The question as to whether animal sacrifices were better than cereal offerings was once highly important. In New Testament times the question of circumcision involved the apostles themselves in serious misunderstandings. In later centuries, and to this day, for some minds, the immaculate conception of the Virgin Mary is a crucial doctrine. At the present time, some doctrines once held for essentials, are slipping away into Limbo. Professor James shows that among these is one of the ideas which has been regarded for centuries as an indispensable truth of religion, namely, the doctrine of an Absolute, of a Perfect Being, an omniscient, omnipresent, and omnipotent God. "The truth of 'God' has to run the gauntlet of all our other truths. It is on trial by them and they on trial by it."

Professor James' own conclusion, wrought out through many long and technical discussions, is that our idea of God is like our other ideas. "On pragmatical principles, he says, if the hypothesis of God works satisfactorily in the widest sense of the word, it is true. Now, whatever its residual difficulties may be, experience shows that it certainly does work, and that the problem is to build it out and determine it so that it will combine satisfactorily with all the other working truths."

Peoples' God Too Remote.

His objection to the common notion of God is that it is too remote, too abstract, too far beyond our world to afford the help we need.

"It despairs empiricism's needs. It substitutes a pallid outline for the real world's richness. It is dapper, it is noble in the bad sense, in the sense in which to be noble is to be inapt for humble service. In this real world of sweat and dirt, it seems to me that when a view of things is 'noble' that ought to count as a presumption against its truth, and as a philosophic disqualification. The prince of darkness may be a gentleman, as we are told he is, but whatever the God of earth and heaven is, he can surely be no gentleman. His menial services are needed in the dust of our human trials, even more than his dignity is needed in the sky above us."

Religion Reinforced by Pragmatism.

Professor James regarded himself as in possession of a philosophy, which promised a new and unprecedented strength to religious experience. He felt himself a kind of prophet of the coming day when religion and modern science would pass beyond their misunderstandings and antipathies and unite together in a practical and mutual support of the great, ideal human interests. "Let empiricism once become associated with religion," he says, "as hitherto, through some strange misunderstanding, it has been associated with irreligion, and I believe that a new era of religion as well as of philosophy will be ready to begin. That great awakening of a new popular interest in philosophy, which is so striking a phenomenon at the present day in all countries, is undoubtedly due in part to religious demands. As the authority of past tradition tends more and more to crumble, men naturally turn a wistful ear to the authority of reason or to the evidence of present fact. They will assuredly not be disappointed if they open their minds to what the thicker and more radical empiricism has to say. I fully believe that such an empiricism

is a more natural ally than dialectics ever were, or can be, of the religious life."

Practical Fruits of Religious Faith.

The third feature of this great philosopher's religious philosophy is his insistence upon the practical fruits of religious faith. His idea of God is that of a greater consciousness than our own with which we are in living relation. It is a favorite remark with him that we humans may be in the universe like the dogs and cats in our libraries—seeing and hearing many things, sharing in the warmth of it all, but having no inkling of what it is all about. It was partly upon this notion of a large, encircling consciousness that he founded an argument for immortality. It was this, too, which interested him for twenty-five years in the Society for Psychical Research, though he never felt that there was as yet any scientific evidence of communication with the dead.

On the side of practical, everyday virtues he found his religious faith of the utmost significance. This is vividly set forth in the closing pages of his essay on "Is Life Worth Living?" "This life is worth living, we can say, since it is what we make it, from the moral point of view." Omitting any further comments, let us hear the ringing words with which that essay closes:

Is Life Worth Living?

"God himself, in short, may draw vital strength and increase of very being from our fidelity. For my own part, I do not know what the sweat and blood and tragedy of this life mean, if they mean anything short of this. If this life be not a real fight, in which something is eternally gained for the universe by success, it is no better than a game of private theatricals from which one may withdraw at will. But it feels like a real fight,—as if there were something really wild in the universe which we, with all our idealities and faithfulness, are needed to redeem; and first of all to redeem our own hearts from atheisms and fears. For such a half-wild, half-saved universe our nature is adapted.

"These, then, are my last words to you: Be not afraid of life. Believe that life is worth living, and your belief will help create the fact. The 'scientific proof' that you are right may not be clear before the day of judgment (or some stage of being which that expression may serve to symbolize) is reached. But the faithful fighters of this hour, or the beings that then and there will represent them, may then turn to the faint-hearted, who here decline to go on, with words like those with which Henry IV greeted the tardy Crillon after a great victory had been gained: 'Hang yourself, brave Crillon! we fought at Arques, and you were not there.'

Hymn of Fellow-help

By Arthur Hugh Clough.

When the enemy is near thee,
In our hands we will upbear thee;
He shall neither seathe nor scare thee,
He shall fly thee and shall fear thee.

Call on us!

Call when all good friends have left thee,
Of good sights and sounds bereft thee;
Call when hope and heart are sinking,
And the brain is sick with thinking:

Help, O help!

When the panic comes upon thee,
Hope and choice have all foregone thee,
Fate and force are closing o'er thee,
And but one way stands before thee

Call on us!

Oh, and if thou dost not call,
Be but faithful, that is all.
Go right on, and close behind thee
There shall follow still and find thee
Help, sure help.

John R. Mott's Call to Unity

In the different movements for unity in the mission fields we see the beginning of this great union which is yet to come. The student volunteer movement for foreign missions and the laymen's movement are phases of the same movement. If the workers in the field and at home could vote on this question tonight they would vote for the most complete union practicable. It is a movement which cannot be stopped. It is not to be supposed that it will come all at once. But it is sure to come. If Christian unity could be secured in the field it would double the efficiency of the missionary force. It is a stupendous undertaking to which we have set our hands. We cannot do the work if we labor on different lines. The opposition and the divisive tendencies are great. Success lies only in unity. We cannot meet difficulties like these and be divided. It was the great prayer of the Lord that we might be one, that the world might believe. Dis-union delays the conversion of the world to Christ.

We are challenged to Christian unity by the urgency of the situation. There is a rising tide of nationalism and patriotism. There is a recrudescence of hate and race feeling. This is discouraging, not only to the pessimist, but to the optimist, in the beginning of a century when we hoped that all would work together for peace. Nothing but the Christian religion can meet the emergency.

Again, we must prevent the duplication and overlapping of work. We must not spread our western differences over the eastern world. They are largely occidental, superficial and needless in many ways. We should not carry these divisions to the East. They are contrary to the revealed mind of Jesus Christ. Foreign nations will not see the true Christ as long as his followers are divided.

We are summoned to Christian unity by the promise of success. There are seventy or eighty armies marching upon a common object. But they have no common board of strategy. Nothing could withstand us if we had such a common board and a common army, working for a common goal.

The problem exists equally in the home field. It is a matter which concerns every one who has at heart the wishes of our Lord Jesus Christ. We realize our unity by realizing our oneness. We are one whether we think we are or not. We need penitence, contrition and confession of the awfulness of the sin of our divisions. We are to get our unity, not by compromise, but by comprehension. This does not mean uniformity, but unity characterized by diversity and liberty. Another process is that of transcendence—rising to the heights where we see things in their true light and setting. Then comes intercession—the one method which Christ so eloquently impressed upon his disciples. When we begin to pray for unity we will be smitten as hypocrites if we do not work for unity. Another process making for unity is fellowship. Conferences carefully planned and ably led are worth while. The plastic nations must be Christianized while they are plastic. Chains of Christian colleges must be established all over the non-Christian world. Great tasks will weld us together. Union in actual work makes further union easier. But unity is not an end in itself—only a means. More apostles of reconciliation must be raised up. No one body has a better title to that name than the American Board. From an address before the Congregational Council in Boston.

—About 600,000 penguin eggs are gathered from the nearby islands and sold for food in Cape Colony each year.

Chicago Women's Inspiring Advance

Middle Stage of Jubilee Tour Reached in this City.

BY MRS. MARIE V. BOWMAN.

This year has seen two great and significant movements in modern missions. The Layman's Missionary campaign has reached the inner consciousness of thousands of men, and fastened their attention to the responsibility of individuals toward the Christianizing of the world, and has resulted in recruiting the ranks of mission-speaking and mission-feeling people by thousands, and in directing an astonishingly great sum of money into the treasuries of the mission boards of all churches.

More recently this movement has been followed by a similar one among women—the motive of the hour being found in the celebration of a "Jubilee" commemorating fifty years of organized missionary work by women.

These Jubilee meetings were planned by a group of women from all churches, known as the Inter-denominational Committee, the same committee which plans study courses each year for missionary societies.

From California to New York.

These women arranged for a series of great mass meetings to be held in all of the large cities of the United States, beginning early in October in California and closing with a "Rally of rallies" to be held in New York in the early spring of 1911.

Different denominational Boards furnished speakers and leaders to make up a party which, in conjunction with local leaders in each city, are conducting a campaign throughout the country.

Two days are given, generally, in each city, to different kinds of meetings, some in churches, some in large halls, and others in prominent homes, while always the social fellowship feature has been fostered by the gathering together of the women at a luncheon or tea, at which acquaintances may be made, friendships formed, and the personal equation emphasized.

To the thoughtful observer of the signs of the times, to the one who, with cleared vision, can see the Unseen moving upon the face of the waters, these wonderful meetings which reached the central point of their itinerary in Chicago last week, speak prophetically.

Divine Plans Closing In.

They speak of a closing in of divine plans from the, to us, nebulous preparatory orderings of the centuries to a climactic time of visible accomplishment of that for which the coming of Christ into the world in that day of old was divinely planned; that the world of men and women might become brothers and sisters—that thus the kingdom might come on the earth.

Quite readily can it be seen that the whole world may be reached by the Christian religion in our own generation.

Lately the government of Belgium has given to the Disciples of Christ the entre to an immense section of Africa where millions of souls are waiting to be told of Christ. Nearby is our Dr. Dye, keeping his lonely vigil and waiting for the word of march.

The forbidden land of Tibet has quite recently laid off its age-old impenetrability, and our missionaries have already taken their initiatory steps toward going in and possessing the land for God.

These are the last dark spots upon our earth where the Christian religion has not been offered to the people.

In all this closing-in of plans—this coming to a focal point of the procession of events,

women are having their part and it is a profoundly significant one.

Woman's Influence in Heathendom.

Early in the history of missionary efforts it became quite clear that there was an impassable wall between the men missionaries and a singularly powerful influence which, in a baffling way, was defeating the efforts of the workers—it was the influence of the hidden women behind the curtains of the prison-like homes of non-Christian lands. Through all the centuries of incredible oppression and consequent non-development, these little sisters of ours in some unconscious way preserved their one jewel—the natural and indestructible influence which women have over the race.

The mothers of the world of men have a gift which can never be taken from them as long as they mother the race in the different womanly ways, the power of molding lives.

So that as the missionaries tried to lift men out of the power of degrading religions, they found that their efforts returned to them void—that ever their converts sank

Christian Century a wonderful, a stirring, an inspiring success.

Under the general leadership of Mrs. Andrew McLeish, affairs were molded into fine shape, and the assistance of Mrs. Pooley, of the national committee on general arrangements, helped to move things along smoothly, together with the aid of such capable workers as Mrs. Linney, Mrs. Pellet, Mrs. Cooley, Mrs. Vickers and many other able women.

Meetings All Well Attended.

The mass meetings were well attended, running into thousands in the aggregate.

The Vinton moving picture lecture was attended by over 2,000 interested and delighted ticket holders in Orchestra Hall.

The drawing-room meetings were all successful, that of Mrs. W. R. Harper being the largest, but all were enthusiastic.

The luncheon was a revelation. Twelve hundred women entered into the fellowship of that occasion and it was a most happy and kindly social function, in spite of its bigness; everybody spoke to her neighbor in kindest affection; denominational lines were fully forgotten in the great wave of purposeful kinship which came into the assembly on the wings of the one central and dominating intent which had brought this immense gathering of women together in the banquet room of the Auditorium Hotel.

Mrs. Montgomery's Inspiring Leadership.

While this fine spirit of unity filled the minds and hearts of the hundreds of women present, the profoundest depths of desire to enter more fully into woman's special service for God were stirred by the inspiring address of Mrs. Helen Barrett Montgomery, who brought to her task the greatest amount of research, wisdom and convincingness, combined with a womanly sweetness and tact which wooed us into greater circles of thought and purpose before we were aware. And this was true of the many addresses which Mrs. Montgomery gave.

Our own Miss Florence Miller we found to be a most attractive and effective figure in the group of leaders. Our C. W. B. M. general board has sent Her on this "ocean to ocean campaign" as a representative of our organization, and most wisely and sweetly is she performing her part. We are very proud of our representative.

It would be difficult to estimate the amount of money which these jubilee meetings will direct into the treasuries of the Chicago mission societies.

Increased Offering for Treasury.

Between \$30,000 and \$40,000 has been reported to the committee which has the matter in charge, and it is thought the amount will reach \$40,000 actually reported as a direct result, but the awakening of the money conscience, which is so lamentably dormant when it comes to furnishing the wherewithal for actual, active missionary work in the field—the awakening into life of this dormant faculty will mean a "radioactivity" not to be measured.

Our own C. W. B. M. auxiliaries accepted a "Jubilee apportionment" of \$2,000 and raised in individual gifts over and above this apportionment \$2,000 more, making a sum of \$4,000 from Chicago societies.

It was a matter of great joy and a source of inspiration to the Chicago women to hear the splendid report from Kansas City. They gave, in the aggregate (all churches), \$50,000, of which \$30,000 came from our own



Mrs. Helen Barrett Montgomery.

back as if a mill-stone were hanged about their neck—they could not rise into the higher realm of a religion of fine ideals without their women rising with them. It was impossible.

Then it was that the call came to woman herself to lend that small hand of hers which is ever powerful for good or evil.

Christian Women's Success.

And she stretched forth her hand and God made it to be filled with power, and with gold and with the gladness of a great joy—the joy of life itself! And all this the extended hand has reached out to the little sisters of the far East for fifty years.

In this city's celebration of the Jubilee, Chicago church women wrought a great work, and proved again the might of the city's determinatory power.

Many things seemed to say the Jubilee couldn't be a success just at this time. But we have to report to the readers of The

women of the Disciples' churches! This story was told in all of the Chicago mass meetings and without doubt raised the standard of giving appreciably here.

Our own report in Chicago of \$4,000 showed the best offering of all the denominational

mass-meetings. We want to emphasize the fine form of organization we have and we believe we have the best and most inspiring set of women on our National Board that there is in the country. This little bit of personal pride may be excused once in fifty

years.

May the dignity and significance of women's work for women in Christian missions carry its appeal in the largest way to the hearts of thousands of women everywhere in this Jubilee year.

A Significant Service

The Cultivation of Christian Unity at the Lord's Table

BY DR. HUGH T. MORRISON, JR.

The Second Presbyterian Church of our city celebrated recently its seventy-fifth anniversary. The celebration lasted two weeks. The church is prosperous and housed in the best edifice in the city.

On Sunday afternoon of the final day of the celebration all protestant churches of the city, and their pastors were invited to join in a union communion service. Every pastor received a note from the minister of the Presbyterian church in which a sincere invitation was extended accompanied with a statement that the service was not for show or to glory over achievements, but for quiet, devout fellowship and worship.

A Communion Atmosphere.

About six hundred people were present. The assembly was quiet but not funereal. During the moments of assembling the notes of "Jerusalem the Golden" were softly and impressively played on the great organ. If one were not hushed before entering the church, the strains of music and the noble architecture at once quieted his soul, and one naturally settled down to meditation upon the tragedy of Calvary.

The minister introducing the service mentioned regrets received from three brother clergymen detained by important services elsewhere. A Disciple and a Baptist pastor and an Episcopalian rector were unavoidably absent but sent messages of greeting and good will.

Following this was the pastor's statement so familiar to Disciples. "I have no right to invite you to this table" he said, "It is our Lord's table and it is yours as well as mine. Long before this church was built, or any church, it was given the disciples by our Master. We sit together today, you with as great right as I, to fellowship with Jesus about His table."

No choir was present. A precentor quietly led each inspiring hymn chosen with beautiful appropriateness.

Various Pastors Participating.

Seated around the table were about a dozen pastors representing Methodist, Presbyterian, Lutheran, Disciple and Congregational churches. Each had part in the service. With the exception of one who allowed himself to forget the occasion and delivered an address in stentorian tones and at too great length, all acquitted themselves in such manner as to add dignity and impressiveness to the service.

Four brief talks of from four to six minutes in length were made preceding the blessing of the emblems. Each speaker was thoroughly prepared so that he could say the thing appropriate to such an occasion and quit when it was said. Two Presbyterian ministers offered thanks for the emblems and a Presbyterian and Lutheran pastor presided at the table.

Service Beautifully Simple and Appropriate.

No offering was taken, and no irrelevant announcements made to detract from the spirit of the occasion. As soon as the elements were distributed the benediction was pronounced and the congregation dispersed in silence.

I am reporting the service for several reasons.

The service was beautiful in its simplicity and appropriateness. It gave first place to the passion of our Lord on Calvary. There was no desire to have the assembly photographed. It was too earnest and deep to admit any significant feature of it being reproduced in a picture. Its significance was not its bigness but its spiritual character. It was important not because a multitude had gathered, but because Christ was there. The sufferings of Calvary awakened penitence for our own sin which is a piece of all that sin that wrought the Master's crucifixion.

Unintentional Close Communion.

It was a unique experience to be invited to company with another body of Christians in this formal celebration of our Lord's death. Aside from the Disciples, all churches are really close communionists. Some denominations have been avowedly so, while others have been so for the most part unconsciously. If they are not exclusive they are at least exclusive in its observance. The members of other churches rarely know when communion day arrives in their sister churches. The sacramental feast is prepared with thought alone of the regular communicants of the church. If one be present on the day of its observance he will not be invited to leave. But in many churches there is no effort to make it easy for a stranger to participate. Often the congregation is dismissed to allow visitors to leave prior to the distribution of the elements. Or the service is held at a special afternoon hour and the minister or presiding elder invites the members to the altar, while the non-communicants feel a justifiable diffidence toward approaching the altar to receive the sacrament. A certain formality in the method of observance may prove forbidding to one not accustomed to that particular manner of procedure.

A Unique Event.

I recall no instance in my experience where another denomination has called together the various religious bodies of the city for a union communion service. Among the Disciples it is almost an invariable rule to hold such a service when our edifices are dedicated. We have believed that all Christ's disciples should be free to sit down together at His table and have sought the opportunity for practical expression of this belief. Such a service as I am describing can therefore be only an occasion of great gratitude to a Disciple.

This service seemed to me also one of those good omens witnessed today of the approaching unity of God's people, and an example of a very effectual method of hastening the fulfilment of our Lord's prayer.

Practicing Unity at the Lord's Table.

Discussing Christian union will not advance us as rapidly as practicing it around the communion table. Theological combats are repelling; the Lord's table is attractive. In theological discussion we assert "It is you!" At Jesus' table we ask "Is it I?" It is not easy to be satisfied with minor

and insignificant issues when we have tried to appreciate the meaning of Calvary.

Any feeling of superiority on account of some fancied or real extra obedience will vanish when we reflect on our imperfection in the light of Jesus' supreme sacrifice.

A holy Presence will make us love the Lord's disciples in the Presbyterian and Methodist churches as profoundly as we love those in our own church.

When we see how easily and naturally Jesus oversteps all our artificial denominational bounds to eat and sup with his disciples, we will have little difficulty in finding our way across them too. It is never unsafe to follow where Jesus himself leads.

Springfield, Ill.

Organism vs. Organization

I read a book last week that moves me to make a remark or two. This book was written by a man who thinks he has solved all the problems of life. It is especially valuable because of the extent of the egotism of the author. It is not the first scheme that has been proposed for the settlement of the world's problems. It will probably not be the last one. I have no doubt but that I will write one or two myself before everything is finally settled. This man calls his book, "World Corporation." He says the settlement of all problems is a very simple matter. He proposes the formation of a "World Corporation." In fact, he has already organized it. It is to include all corporations of all nations of the earth. The plan is to sell shares in "World Corporation" at \$1.00 a share, then go into the markets of the world and buy up railroad and mining stocks, and all other stocks and bonds; and keep at the matter until everything that is salable is purchased by "World Corporation." Of course, a man who would write a book of this kind would also settle the labor problem and the money question and the social issue and everything else. The only difficulty with the thing is, that it is like the man's perpetual motion machine, it won't work.

I smiled when I read the book, and you may laugh when you read about it, but the fact is it sounds a very important note in human life. We want to settle things. We want to form a nation that will never need to change. We are anxious to establish a church that will remain the same forever. We demand a creed that needs no revision. In other words, we want to fix things. We ignore the law of growth; get a hatchet and saw, and sometimes a meat-ax, and start out to build a world. The old theological theory was after this order. Fundamentally it meant, that one morning in the dawn of time, the Almighty stepped out on one corner of space, and with a hammer and nails and a saw made the universe. There never was a greater repudiation of the power of the Almighty than this piece of nonsense. Growth is the law of God in every world. From the smallest atom to the greatest star the law of growth is seen. From the unceas-

lular organism, so low in form and order, that no man can tell whether it is an animal or plant, to the soul of the Son of God. growth is the law of life. Why should puny man try to change it? But we do just the same.

I plead guilty to at least two experiences in repudiating the plan of God. Many years ago I became a school teacher. I introduced my work by spending two weeks in the County Institute. I listened to a course of lectures, on "How to Organize and Classify and Teach a Country School." I bought a book with this euphonious title, and felt that I was equipped for my work as a teacher. On the morning of the first day I was greeted by four little bare-footed boys and girls. I stood in their presence with my machine as powerless and more hopeless than either child. I made a solemn resolution then and there that I would never do anything in the school room according to a stereotyped plan if I could do it in any other way. Later I became a preacher. I felt as every young preacher does, that I must organize my church. I had no idea as to what this meant, but the church must be organized. So with the help of the printer I launched the movement. We got out a four-page leaflet putting all the prominent members of the church on important committees. The folder was a piece of art. It was a thing of beauty, but a joy for only a short time. I announced ex-cathedra, that we would have reports from all the committees at least once a month. Did the committees report? Not that anybody ever heard of. The last report I had was to the effect that the reports were not all in. But I was. I surrendered the plan in disgust. I made a solemn resolution then that I would never do anything in the church according to a stereotyped plan if I could do it in any other way. I may be a fool in some respects, but I am at least not this kind.

And now I come to the point of the parable. This article began with an announcement about "Organism vs. Organization." Our Brotherhood needs to learn this lesson. We get into a great convention, have a few enthusiastic speeches, and proceed to organize something. I know for I have helped do it several times. Our past is filled with the wreckage of outgrown and abandoned organizations. But we still keep at it. If we could call the roll of the immature and amateur organizations we have started the matter would become exciting. The time has come for us to stop this "playing at it" and get down to business. The world cannot be saved by organization. This has been demonstrated a thousand times. The Roman Catholic Church is the best example of it in religion. The machine is too big. It takes too much energy to make the wheels go round.

But some one is ready to say, "How do you expect results without an organization?" And there is where the difference between organism and organization comes in. Life forms its own body, a body sufficient for its work. When we become thoroughly convinced of our duty on any question and have deep-seated convictions that we ought to do something, a way will be found. It will be the natural way. It will be life expressing itself. It will be organism instead of organization. Life cannot be created by organization, but will always express itself in a fitting body of organism. The life of God in the souls of men will express itself in such movements as will enable them to do the work of the Kingdom of God.

Christian union is a wonderful theme these days. But what do we mean by Christian union? Do we propose a vast ecclesiastical organization that will undertake to save the world by machinery? If we mean this,

count my vote against the proposition. But if we mean to get the sons of men so full of the spirit of the Son of God that they will naturally come together as one body in Him, count me on the affirmative side. This is what the church and the world need.

Eureka, Ill.

H. H. PETEAS.

Authority in Religion

Christ is the sole and only authority in His church. His rule shall not end until he has put down all other authority.

All authority is either external or internal. External authority rules by restraint, internal by its appeal to the heart and conscience of man. One may control a man by the fear of punishment, the other by the innate sense of right and wrong. An example of the former is the law, of the latter, the gospel. The first was written on tables of stone, the latter upon the "fleshy tables of the heart." The one is literal, the other spiritual. The one is from Moses, the other from Christ. The authority exercised over a little child is external; when he is grown the parent must reason with him and govern from within.

Our heavenly father used external authority in the childhood days of the race but now he appeals to the heart, through the truth.

Truth needs no authority to enforce it. It is self-enforcing. Jesus did not teach as the scribes, using infallible texts, or exterior title. His own personality and the value of his words were sufficient. His truth stirred the hearts of men. His words fell upon their ears like the very words of God. They quickened the conscience—they caused men to cry out, what shall I do that I may inherit eternal life?

Christ's words do not come barking at your heels; they meet you face to face; you cannot push them aside; they block your way like the eternal hills. You may climb over them and go on but you will find them still standing there when you return to face your God.

Christianity then, has its authority. But where? The Romanist says in the church, the Protestant literalist says in the Bible, the Quaker says in the heart. Who is right? We say that all these speak with authority only as it is borrowed from Christ. These no more shine by their own light than does the moon. Augustine said: But for the authority of the Pope, I would not put the Bible above the Koran. And what is the church but the living teacher, teaching Christ in the present tense? And what is the Bible but the servant of its Master, a messenger carrying to poor lost sinners the saving knowledge of Jesus?

And what of the human heart? Is it not deceitful and desperately wicked? Is it safe to trust the Inner Light? Is this the voice of God, the only and ultimate authority in religion? My own heart does not bow down to these. Neither Romanism nor Protestantism; neither creed nor dogma; Christ is all for Christ is God.

He exercises all authority over his church. He is the head. He is the absolute monarch in His Kingdom.

He who speaks the words of Christ may speak with the same positiveness with which Paul spoke when he declared, "Though we or an angel from heaven preach any other doctrine let him be anathema." Then may we set our faces like flint. Christianity is true, not because it is in the Bible, alone, but because it is in the heart of things. It regenerates the world. It works and subdues by love.

Said Luther: "The Bible being the servant and not the Master, need not be perfect." No one should lose faith in Christ because he cannot accept every word and sentence in the Bible.

The Bible has gone "through the mill" during the last century. It has been subjected

to the criticisms of science and has been put to the test of human consciousness. Nevertheless it remains the bulwark of our faith. Let him annihilate the doctrine of literal infallibility of the Bible who will; our faith in Christ remains unshaken still.

Suppose we pass from the letter to the spirit mode of reviewing the Bible, is not Jesus still supreme? The issue of the ordeal that has so alarmed many of our brethren, has been after all the supreme exerting of Christ.

The church is His witness, the Bible is His witness, the heart of faith is His witness, the Spirit is His witness, He is over all, and He speaks through all.

Be not alarmed. The perpetuation of divine truth by external authority may be your idea, but if it should chance to be that external authority was only the scaffolding, the death knell of the church has not been sounded. The scaffolding may fall that the real beauty of the temple may greet the eye of the beholder.

Let us speak out of Him, whose authority is neither ecclesiastical nor official but moral and spiritual. Would to God that the preachers of my day and generation would cease defending creeds and theological systems, and seek to know Jesus only, and to do His will.

"All hail the power of Jesus' name" might then become the universal anthem of the church.

Pekin, Ill.

O. C. BOLMAN.

Call for "Peace Sunday"

The third Sunday in December has been set apart as Peace Day for churches of all names and creeds. Benjamin F. Trueblood, secretary of the American Peace Society, has been joined by a group of distinguished men in calling the churches to observe that day. Among others are the names of Cardinal Gibbons, Bishops Mallalieu, Cranston and Fitzgerald, Rev. Russell H. Conwell, Rev. Charles F. Dole, Rev. James L. Barton and Rev. Arthur J. Brown. "All the nations," their appeal says, "especially all the nations of Christendom, are in closer touch with each other than at any previous time in the world's history.

"Surely it is high time that we should all unite in a supreme effort to find a better way of settling international contentions and disagreements than by the wicked waste of untold wealth and the wholesale slaughter of human beings.

"In such a crisis as this, when the movement for world arbitration and peace has made such enormous progress both among the masses of people and in the governments themselves, the religious press, the clergy of every Christian church, all leaders of religious organizations and all patriots and philanthropists ought most cordially to unite, and with earnest, persistent and wisely-directed efforts strive, in all legitimate ways, to bring about a condition of affairs that shall eventually make wars between the nations an utter impossibility, and put a stop to this present irrational and burdensome rivalry in armaments.

"To this end we most respectfully urge the clergy of all the Christian churches, and the leaders of all other religious organizations, to observe the third Sunday of December of each year as Peace Sunday, or some other Sunday if this is not convenient, and in song and prayer and reading of the Scriptures, and especially in the sermon, to advocate the abolition of war and the substitution of imperative, universal arbitration, and thus secure world-wide peace; and so fill the world with security, comfort and permanent deliverance from the terrible sufferings and the awful destruction of life and property incident to all wars."

Rainier of the Last Frontier

CHAPTER III (Continued).

"I heard what you said," he observed, "But you're givin' yo'reself a bum steer. I've known that man for years. I never had to break with him afore tonight, an' I'm sorry I had to do it. The boys ull tel you that I hev some reppitition from Dawson City to Reno. I've met gun-fighters an' knife-slingers of both sexes an' severale complexions. My nerve is steady, son. But the man we crost tonight is as bad as I've seen. We done him a favor, fer ef he'd lost the boat I know what ol' General Sternberg at Manila would ha' done to him. But he's the grateful kind. Look out for him sharp. He's a strong hater an' he's got it in fer ya."

CHAPTER IV.

"The Hero is Sentenced on Calle Real."

Like all men worth while, Rainier was a man of imagination and had pictured himself arriving in Ilo-Ilo in a rather definite mental sketch. He had seen himself first viewing the town from the bulwarks of the "Hyson," then saying a warm farewell to Alaska and going ashore with his papers and reporting to the military commander—thereafter becoming a rather conspicuous citizen of the community as upon past occasions in other war-zones. Truth altered this somewhat.

Six days after leaving Nagasaki he had crawled out on the beach of Ilo-Ilo Strait with the last energy of a terrible battle with the night-darkened waters, and was dragged up beyond the reach of the malignant undertow by the scurviest looking individual that he had ever seen. However, that didn't trouble him, for he went into nothingness for something less than a millennium and then awoke to as evil a situation as a recently puffed and petted journalist could desire. When his senses returned the scurvy individual also seemed to return and it was as Rainier looked up into his haggard but good-humored countenance that he delivered himself of the inevitable question.

"What's happened?" he asked, finding only half of his voice present.

"Search me," grinned his keeper. "Somebody slugged yo' an' floated yo' off fo' daid. Ah reckon."

The prostrate man's eyes noted that he was lying in a bamboo shack. The air was torrid. Outside, the surf was gently snoring. The sun was glimmering at a thousand crevices in the nipa wall.

He raised his arm with infinite labor and found his head big with a clumsy bandage. Then his eye rested with more care upon the unwashed Samaritan above him.

"We had just made the Ilo-Ilo lights; I was leaning over the rail. I think I fell overboard, for I remember a swim that seemed interminable. How long have I lain here? All night?"

"Six days, seh."

"Heavens! What a bore to you! I'm a newspaper man—Rainier. I'm under obligation to you. Your name?"

The slouching figure at the cot's side half straightened. The red-rimmed eyes in the unshaven, greasy face betokened hesitation. Then the sensual lips spoke and Rainier caught the words.

"Back home they call me Rod—Rod Garrison. Out heah it's shawtened to 'Bino'."

Rainier's gaze fastened on a blue flannel shirt.

"In the Service?" he asked.

"Not now, seh. Ahm a beach-comber. How's yo' haid feel? Ah reckon th' fellah

BY
JOHN MARVIN DEAN
AUTHOR OF
"THE PROMOTION, ETC."

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who gave yo' that blow' had re-infoced fin-gehs."

Rainier lay quiet a moment, closing his eyes to the meanness of his surroundings. Weak, and conscious of a dullly aching head, he was endeavoring to recall the circumstances surrounding his mysterious fall over the side of the "Hyson." But his weary mind refused to aid him.

Garrison had turned from him to bend over an evil-smelling kitchen-mess.

"My papers were buttoned in an inner pocket of my blouse," suggested Rainier.

"Nothing in yo' cloes when yo' came pad-dlin' in."

"No gold in my belt?"

"Yo' belt was gone, seh."

Rainier's philosophy began to form.

"Tough outfit on board th' transport?" queried the beach-comber.

"No, a good class of men."

"Yo' must have made an enemy aw two then. They come up behin' yo', knocked yo' senseless, robbed yo' an' threw yo' oveh."

Rainier looked up sharply at his host. His mind had fastened on the angry words of the doctor on the ship's ladder in Nagasaki. But he shook himself loose from his suspicion. Surely no man would attempt murder to revenge an indignity practiced upon him for his own good. No, some sea-criminal of the forecastle had evidently caught the gleam of the correspondent's money and risked a halter to get it.

To sum up, then, a broken head, an empty pocket, and the necessity of introducing himself under serious disadvantages to Ilo-Ilo society.

Rainier had come back to consciousness somewhere in the mid-morning. Closing his eyes again he dreamily listened to his companion stirring about the shack. Shortly he fell asleep in spite of the increasing heat beating through his shaky shelter. When next he awoke he realized it to be afternoon. As he stirred hopefully and stretched his limbs, Garrison appeared above him with a white bowl, steaming and spiced. Shortly he was feeding himself chicken broth, the huge spoon trembling from the bowl to his mouth and back again, each trip an experiment. An hour later actually found him helped into his clothes by Garrison, who had tried in vain to dissuade him from dressing. Dressed, he found himself too strengthless to walk, but sat perspiring with weakness on the edge of his cot collecting additional facts from his host to aid him in getting his bearings. The "Hyson," it appeared, was now in the Sulu Archipelago, having steamed south two days after making Ilo-Ilo, leaving behind a mountain of yellow pine cases, a half hundred mules and a few miscellaneous human units on the Ilo-Ilo wharves.

"Did a man calling himself Benson—Alaska Benson, look me up?"

"Why, Ah hevn't reportid yo' yet to the Provo'," said Garrison, rather slowly. "Ah'm not in very good standing at haidquahteha. Ah reckon ah ought to hev tol' about yo' but ah'm tryin' to hev the Provo' to forgit me."

We ah some distance out the limits, as yo' can see fo' yo'se'f."

Rainier had noted this fact through the windows. With reviving interest in life he had looked along a lonely beach fringed with coconut palms, seeing in the distance a helter-skelter of tile and corrugated iron roofing that he surmised must be Ilo-Ilo itself. He was looking at the rather meager effect as Garrison answered him and turned back to search more keenly the features of the beach-comber.

"I say, you didn't take French leave of your regiment?" he asked sharply, for he had taken a fancy to the shiftless man in his greasy semi-uniform.

"A yeah ago you'd hed to fight me fo' that," drawled Garrison. "But Ah kin fo'git easy nowadays. Climate'll change yo' code so yo' cain't recognize hit."

"Your pardon, Garrison," said Rainier, remorsefully. "I should have—I did read you better. The truth is I feel knit to you for the best reason on earth and I'm jealous of the records of my friends."

Garrison's words had been passionless, but a fire had slumbered in his eyes as he had answered. The gleam quenched in returning listlessness as he went on.

"No, seh. Ah ain't neveh pulled down my swearin' hand. I've got some papuhs some-whahs in this ole shack. No, seh, the explanation of what yo' read in my face is mighty simple. 'Bino' is the magic word. It conveys nothin' to yo' as yet, Misteh Rainier, but afteh yo' hev campaigned oveh this Gawd-depahted dump heap for a yeah an' so you'll undehstan' the profound meanin' of my revelation. 'Bino,' seh, is a lyin' promise of heaven sandwiched into a double-barreled hell. 'Bino' is a suicide's accelerator, a cause fo' divo'ce, a stomach rot, an' a brain stew. Compa'd to hit, whiskey is face-wash an' absinthe is soothin' syrup."

"Throw it over!" said the correspondent sternly.

The beach-comber's only response was a shrug, a movement half of indifference, half of despair.

Rainier started in with an impatient remonstrance, but stopped in the middle of his sentence. A suddenly audible murmur of voices outside had floated in to him. Almost instantly the shack door was pushed in with a careless crash and a boy-faced American sprang into the little room. He was clad in natty khaki and was closely followed by two blue-bloused soldiers with rifles.

"You're under arrest, my man," said the officer in a tone that he evidently held down to snappy professionalism with an effort. He addressed Garrison, whose face did not change from the look of careless cynicism brought out by his conversation with Rainier.

"He'p yo'se'f, Provo, he'p yo'se'f," he said with ironic hospitality, languidly arising.

The officer was now eying Rainier with some surprise. Rainier felt no necessity of arising and remained seated on the cot, gazing calmly up into the Provo-Marshall's face. There was something of a contrast between the red-faced boy officer, fresh from "The Point," fairly creaking in his starched khaki case, and the pale young man of the world in his soiled and shrunken suit of grey.

Garrison became momentarily alert.

"Lieutenant Lately, my friend Misteh Rainier of Seattle."

The lieutenant did not acknowledge the in-

introduction.

"Have you a sedula?" he said abruptly.

"No," answered the correspondent. "What is it?"

"A pass—a certificate of registration."

There was a touch of impatience in the explanation.

Here Garrison broke in with, "Allow me to explain Misteh Rainier's presence seh."

"I am capable of examining the man," said the officer. "A beach-comber's word don't go far with my office. No, not a word. Corporal, remove the prisoner."

Garrison, still endeavoring to explain, was roughly shoved through his own door and was received with a cheerful sound of laughter outside, where, Rainier judged by the noisy reception, that a strong detachment was gathered. He heard their good-natured jeers at his host.

"The cat came back!" "Bino Bill, th' Bottle Buster."

Apparently the Provo-guard had met Garrison before.

"Now explain yourself," directed the Provost-Marshal curtly.

Disregarding the note in the officer's voice that betrayed delight in a little brief authority, Rainier gave the barest possible outline of the facts explanatory of his presence on Ilo-Ilo beach. Every sentence hardened the look of suspicion on the lieutenant's face. At the rather lame finish he said abruptly,

"No papers to identify you?"

"Naturally, none. Garrison will substantiate the latter part of what I have told you. My mail will arrive shortly and satisfy you fully."

"I'm satisfied now," said the officer coldly. "I have orders to clean up this beach and I'm not going to let a pipe-dream like that fool me. Sorry, my man, but you'll have to come with us. Corporal (he raised his voice), line up this beach-comber with the rest."

More amused than indignant, Rainier went, weak but smiling, out into the sunlight, to be baptized in the curiosity of a dozen soldiers and a group of dejected natives. For an instant he felt the possibility of a dramatic deliverance. There were at least four regiments in the American army somewhere in the Philippines with whom he had campaigned in Cuba and Porto Rico. But the Provost-Guard were all labeled with the insignia of the Sixty-First, a regiment utterly strange to him. Had it not been for his exasperating weakness he would have felt even more cheerful. But his uncovered head, dizzy with his long illness, felt the glare of the terrible sun with his first overwhelming reminder that he was under a tropic sky.

The nearest soldier noticed his uncertain step and the hand involuntarily raised to his head. He stepped up to Rainier.

"Where's your cover, old man?"

"Lost it." (To be continued)

Noteworthy Steps Toward Unity

Three Important Actions on Church Unity Taken Last Month

The Episcopalians

A CONFERENCE ON UNITY.

(Action taken at Cincinnati.)

Your committee is of one mind. We believe that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be willing to come together for the consideration of questions of faith and order. We believe, further, that all Christian communions are in accord with us in our desire to lay aside self-will and to put on the mind which is in Jesus Christ, our Lord. We would heed this call of the Spirit of God in all lowliness and with singleness of purpose. We would place ourselves by the side of our fellow-Christians looking not only on our own things, but also on the things of others, convinced that our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance. It is our conviction that such a conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, is the next step toward unity.

With grief for our aloofness in the past and for other faults of pride and self-sufficiency which make for schism, with loyalty to the truth as we see it and with respect for the convictions of those who differ from us, holding the belief that the beginnings of unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are as one, we respectfully submit the following resolution:

Whereas, there is today among all Christian people a growing desire for the fulfillment of our Lord's Prayer that all his disciples may be one, that the world may believe that God has sent him:

Resolved, the House of Bishops concurring, that a joint commission be appointed to bring about a conference for the consideration of questions touching faith and order, and that all Christian communions throughout the world which confess our Lord Jesus Christ as God and Savior be asked to unite with us in arranging for and conducting such a conference. The commission shall consist of seven bishops appointed by the chairman of the House of Bishops and seven presbyters and seven laymen appointed by the president of the House of Deputies, and shall have power to add to its number and to fill any vacancies occurring before the next general convention.

The Congregationalists

STRONG FRATERNAL RESOLUTIONS.

(Action taken at Boston.)

Whereas the last Lambeth Conference of the Anglican Communion which was held in London in 1908 lifted up the ideal of church unity in these words: "We must set before us the Church of Christ as he would have it, one spirit and one body, enriched with all those elements of divine truth which the separated communities of Christians now emphasize separately, strengthened by the interaction of all the gifts and graces which our divisions now hold asunder, filled with all the fulness of God, we dare not, in the name of peace, barter away those precious things of which we have been made stewards. Neither can we wish others to be unfaithful to trusts which they hold no less sacred. We must fix our eyes on the church of the future which is to be adorned with all the precious things, both theirs and ours. We must constantly desire, not compromise, but comprehension, not uniformity, but unity."

And whereas the Anglican bishops further recommended that for this end conference of ministers and laymen of different Christian bodies be held to promote a better mutual understanding; and we on our part would seek, as much as lieth in us, for the unity and peace of the whole household of faith; and, forgetting not that our forefathers, whose orderly ministry is our inheritance, were not willingly separatists, we would loyally contribute the precious things, of which as Congregationalists we are stewards, to the church of the future; therefore this council would put on record its appreciation of the spirit and its concurrence in the purpose of this expression of the Lambeth Conference; and voice its earnest hope for closer fellowship with the Episcopal Church in Christian work and worship.

It is further recommended this matter be referred to the committee on overtures from the Episcopal Church to act as our representatives in carrying out the spirit and in furthering the intent of this resolution.

It was voted that in view of the possibility of fraternal discussion of Church Unity suggested by the Lambeth Conference of Anglican Bishops, 1908, a special commission of five representatives be appointed to consider any overtures that may come to us as a result of this conference.

The Disciples of Christ

A COUNCIL ON CHRISTIAN UNION.

(Action taken at Topeka, Kans.)

An organization to be called The Council on Christian Union was formed, whose purposes as stated in its constitution are:

First—To create and distribute literature bearing on Christian union among the people of our own and other religious bodies, and to solicit and hold in trust funds for this purpose.

Second—To arrange conferences in important centers on the subject of Christian union.

Third—To prepare and send to all religious peoples an address reciting the great cardinal principles of our movement, and urging the vital importance of Christian union if we are to conquer the world for Christ.

The address of the President of the American Christian Missionary Society, which occasioned the above organization is epitomized as follows:

"I believe as you believe that we have the greatest message ever given to the world. The time has come when we should propagate it or quit it. We have been content to be isolated from the other churches all these years but I believe we were wrong in keeping to ourselves. We should let the world know the message that we have. There are three steps that I believe we should take.

"First, we should put out a definite propaganda. We should send literature embodying our views to every minister in this country every month or at least once a quarter.

"Second, there should be a monthly magazine as a clearing house for thought on Christian union. Its pages should be open for discussion by any reputable minister or layman of any church but its editorial policy should be steadfastly in line with the principles of the Disciples of Christ. This magazine should serve to bring our platform before the divided church of God.

"Third, the time has come when we have got to change our attitude toward our religious brethren. Sometimes it has looked as if we regarded the Methodists and Presbyterians and the others as enemies. We can't win them by throwing stones at them but we can win them by love. We should regard them as brothers. If they deny it, we should claim it still, and if they deny it again, we should go on claiming them as brothers. The baptismal question is not as large a question as once it seemed. Thomas Campbell's plea was to unite the world."

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, NOVEMBER 20.

Theme for the Day.—The City of God.

Scripture.—Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city.—Isa. 52:1.

And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.—Rev. 21:2.

City of God, how broad and far
Outspread thy walls sublime!
The true thy chartered freemen are
Of every age and clime.

One holy church, one army strong,
One steadfast high intent,
One working band, one harvest song,
One King Omnipotent!

—Samuel Johnson "City of God."

Prayer.—Father of infinite mercy, let Thy blessing rest upon the church throughout the world. Heal its divisions, and give its members of every name and company, the spirit of love and brotherhood. Help us to advance the oneness of the body of Christ by cultivating the graces of good will and appreciation, and by co-operation for all holy ends with those who love our Lord Jesus in sincerity. Hasten the day, we beseech Thee, when the war of creeds shall cease and the strife of opinions shall vex the church no more.—Amen.

MONDAY, NOVEMBER 21.

Theme for the Day.—The Joy of Humble Goodness.

Scripture.—I will praise the name of God with a song, and will magnify him with thanksgiving. The meek have seen it, and are glad: Ye that seek after God, let your heart live.—Psa. 69:30-32.

For Jehovah, taketh pleasure in his people: he will beautify the meek with salvation.—Psa. 149:4.

Thy soul was like a Star, and dwelt apart:
Thou hadst a voice whose sound was like the

sea:

Pure as the naked heavens, majestic, free.
So thou didst travel on life's common way,
In cheerful godliness; and yet thy heart
The lowliest duties on herself did lay.

—Wordsworth ("Milton.")

Prayer.—Good Father, it is good for us to feel Thy nearness, for then our hearts are comforted and we cease to fret ourselves with the strife of the world. We find inspiration in the lives of those who have walked in humble ways, and yet found the days full of sweet and solemn joy. Teach us the lesson of contentment. Save us from the worry of unsuitable desires. Enrich us with the graces of Thy children who have lived in the sunlight of Thy love, and make us worthy of nobler tasks in the life to come.—Amen.

TUESDAY, NOVEMBER 22.

Theme for the Day.—The Lost Son.

Scripture.—And the son said unto him, Father, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet.—Luke 15:21-22.

Sad penitent, beloved of God thou art,
Thy wandering feet He welcomes home at
night—

More dear than those who never did depart
Is the returning sinner, to His sight.

—Louise Chandler Moulton ("The Prodigal.")

Prayer.—O Thou who dost welcome to Thy heart all who in penitence and faith turn their homeward steps to Thee, hear our prayer for all who strayed from the way of good, and are living in the far country. Bring them to themselves again, and kindle within their souls such discontent and longing that they may turn from self and sin and take their way back to the Father's house. And when we pray this prayer, we pledge Thee our efforts to bring its answer. For we know that only thus can we pray aright. Turn our own hearts more fully to Thee, and welcome us at last to the Home eternal. For Jesus' sake.—Amen.

WEDNESDAY, NOVEMBER 23.

Theme for the Day.—Nature's Voices—and God's.

Scripture.—The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge.—Psa. 19:1-2.

Who maketh winds his messengers; flames of fire his ministers.—Psa. 104:4.

My soul, wait thou in silence for God only; for my expectation is from him.—Psa. 62:5.

The silent skies are full of speech
For who hath ears to hear;
The winds are whispering each to each,
The moon is calling to the beach,
And stirs their sacred wisdom teach
Of Faith, and Love, and Fear.
—Phillips Brooks ("A Carol.")

Prayer.—O Thou, who hearest all our words, and understandest our thoughts afar off, grant us, we pray, that quietness of soul in which the divine message may be heard. May we learn to shut out from our lives for some small part of each day all voices but thine own. In the secret place comfort us until our troubles vanish away; in the cleft of the rock hide us until the storm be overpast. So may all solitude grow precious to us as it brings us nearer Thee, and all loneliness be banished in the joy and light of Thy countenance.—Amen.

THURSDAY, NOVEMBER 24

(Thanksgiving Day.)

Theme for the Day.—The Nation's Cause for Gratitude.

Scripture.—Ye shall divide the land for inheritance, and ye shall inherit it, one as well as another; for I swear to give it unto your fathers; and this land shall fall unto you for inheritance.—Ezek. 47:13-14.

When our sons shall be as plants grown up in their youth, and our daughters as cornerstones hewn after the fashion of a palace; when our garners are full, affording all manner of store, happy is the people that is in such a case; yea, happy is the people whose God is Jehovah.—Psa. 144: 12, 13, 16.

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!
—Katherine Lee Bates ("A New America.")

Prayer.—Lord, we thank Thee that after the custom of our fathers we observe this day of thankfulness. Thou hast been very good to us. The blessings of the year have been abundant. From scourge and pestilence, from storm and flood, from war and turbulence, Thou hast protected us. With abundant harvests, growing cities, and increasing resources Thou hast enriched us. We would acknowledge Thy providence in all these things. We would recognize Thy hand in all our national experiences. Save us, we beseech Thee, from ungodliness and unbelief, and may our nation bear to the other peoples of the earth a living testimony to the love of peace and righteousness throughout the world. We ask for Thy name's sake.—Amen.

FRIDAY, NOVEMBER 25.

Theme for the Day.—The Conquest of Trouble.

Scripture.—But the salvation of the righteous is of Jehovah; He is their stronghold in the time of trouble.—Psa. 37:39.

These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation; but be of good cheer; I have overcome the world.—John 16:33.

When troubles march to meet you,
Salute them at the door.
Extend both hands to greet them,
Their worst will soon be o'er.
Beat down their stormy bugles
With your rejoicing drums,
And, mailed in lofty courage,
Accept whatever comes.
—Margaret E. Sangster ("A Little Help.")

Prayer.—Holy Father, Thou art our portion in life, and our exceeding great reward. In Thy good pleasure we would pass all our days. In the strength Thou dost supply, we would meet all the troubles that oppose us. For Thy grace can sustain us in every time of need. Deliver us, we beseech Thee, from fear, from worry, and from an unquiet mind. Grant us the peace of soul that keeps us firm in trial, and the faith that overcomes the world. May life, with all it brings of good and evil, be but the school in which we prepare for the higher life to come. We pray in Jesus' name.—Amen.

SATURDAY, NOVEMBER 26.

Theme for the Day.—The Beauty of Advancing Old Age.

Scripture.—In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows shall be darkened; before the silver cord is loosed, or the golden bowl is broken, or the pitcher is broken at the fountain, or the wheel broken at the cistern.—Ecc. 12:3-6.

Your old men shall dream dreams.—Joel 2:28.

Still as the silver cord gets worn and slender,
Its lightened task-work tugs with lessening strain,
Hands get more helpful, voices, grown more tender,
Soothe with their softened tones the slumberous brain.

Youth longs and manhood strives, but age
remembers,
Sits by the raked-up ashes of the past,
Spreads its thin hands above the whitening embers
That warm its creeping life-blood till the last.

—Holmes ("The Iron Gate.")

Prayer.—Our loving Father, we thank Thee that as life goes onward to its maturity our sense of Thy presence grows more vivid and



What I Saw From My Window

The telegraph pole is a mast,
And the cloud is a misty sail;
And you great star is the lantern fast
That tempests cannot pale.

Oh! where does the dream-ship drift,
With my cherished dead on board?
You close-shut heaven reveals no rift
Of that country unexplored.

But surely on their way
Does Faith, like a lantern shine,
And blue seas of God's providence
Bear up their bark and mine.

—Julia Ward Howe.

The Absent Member

BY HILDA RICHMOND.

Nearly every farm home in these progressive days has one or more absent members, and it is interesting to know how they are treated by the home folks. Perhaps the sons and daughters have gone to the city and towns to work, or it may be they have married and settled in homes of their own, but certain it is that most family circles are incomplete. Of course in the case of a newly wedded pair with perhaps one or more little ones, every member is present, but children grow up rapidly and soon leave the home nest.

Recently a lady died suddenly on a farm, and it was with the greatest difficulty her son could be found in time for the funeral. They knew, or thought they knew he was in a certain city, and that was all. In all the months he had been absent they had not exchanged more than one or two letters apiece, yet he was grief-stricken at the thought of her death. This seems like an impossible case, but many people know of duplicates all because of carelessness in letter writing. In the face of the fact that life is extremely uncertain people neglect to write to the absent members, and the members away from home are just as neglectful until some sorrow renders writing impossible forever.

In direct contrast to this is the case of an elderly couple who write to and receive letters from every absent member of the family once each week. The county papers follow the absent ones to their distant homes, kodak pictures tell of the improvements and changes in the farm home and in every way the absent ones are kept in touch with the old home. In this home, writing letters is a pleasant pastime instead of the dreaded task some people term it. There was a time when it was argued that country people had not much interest in letter writing because of the distance to the post office, but now that rural free delivery has come to stay that excuse is void.

Sometimes the absent member is not so far away as to preclude frequent visits, and in this way letters and papers are not so necessary. But even where this is the case the people away from home like to be remembered. A young girl working away from home—a teacher in the public school of a near by town—frequently ran home to stay over Sunday during good weather, but

was shut in during the winter months because her home was several miles from the station and it was a task to get her to the early train, besides running the risk of its being too late when snow and ice delayed traffic. A visitor at the farm home asked for and obtained permission to pack a basket for the young lady and the mother was surprised to see what went into it. Every corner and crevice was packed with sugar cookies, a fried chicken, several glasses of clear jelly, some fruit cake and a little jar of home made butter. The absent member laughed and cried over the gift, and the mother was provoked with herself to think a visitor had to show her how to do this simple act of kindness.

An old lady who raised nine children and lived to see them all settled in homes of their own made an annual tour of their homes, staying from three to five days in each place. After her fall work was well out of the way she would leave her home in charge of a relative and make the rounds before winter set in, thus keeping in touch with the absent ones. The children came home often, especially on holidays, and in this way she had a good visit with each one undisturbed.

If you have a boy in college, go to see him, and if your daughter has left home, against your wishes to be a stenographer, visit her and let her know you still keep her in loving remembrance. It is unfortunate for elderly people to get the habit of staying at home year in and year out as if they owed no duty to friends and relatives.

So, instead of lamenting, when the birds hop out of the home nest one by one, keep in touch with them, by writing, visiting, and every other means possible. If they were at home you would not go month after month without speaking to them, so hunt up the pen and ink and set to work. Subscribe for the home paper to send them and keep them informed as to what is going on in the home world. If you take a premium on the colt at the county fair or entertain the sewing circle or somebody tried to break into the smoke house, tell them about it just as you would if they were at home. Never get too busy or too lazy to keep them in mind in the best manner you know of for it pays to remember the absent ones.

The Owl and the Boy

I am a barn owl, and so far as chickens are concerned, I never meddle with them. In fact, if a good fat pullet should come to me and ask to be eaten, I should bow my thanks and send her away. The fact that I am a barn owl and not a hooting woods owl, ought to be known to every farmer's son, but some of them are too stupid to learn natural history.

Such a one came into the barn where I was stopping the other day. I had entered the place the night before and caught four fat mice and a big rat. After devouring them, I flew up to roost on a big beam and went to sleep. When night came again, I was to go for more rats and mice, and if left alone for a week or so, I would clean the barn of vermin and make the farmer rejoice.

I was sound asleep and having a pleasant dream, when the barn doors banged open and a boy about fifteen years old banged in. He went kicking things about, and whistling as he kicked, and by and by he happened to look up and see me.

"Whew! but there's an owl!" he shouted, at the top of his voice.

"Well, what of it?" I asked, as I looked down at him.

"But I've got to have your life!"

"Why?"

"Because you are a bird—because you are an owl."

"But I am a barn owl, and live on rats and mice."

"That makes no difference," he said, and went hunting for missiles to throw at me.

He did throw at me a couple of times and then, as he was stooping over for the third time, I flew for him and alighted on his head. I gave him a couple of sharp digs with my claws, and then fastened them into his cap and flew out of the door and away to another barn. I heard him shouting and calling, but I did not look back. I have his cap yet, and if I write as well as some of the boys and girls that read this page, I should put the following advertisement in the papers:

"If the stupid boy that didn't know the difference between a barn owl and a chicken stealer, will read up on natural history and beg my pardon besides, his cap will be left at his father's kitchen door the first dark night after this."—Unidentified.

The Wind's Song To a Child

Hurrah for the lad
In breeches clad,
And a blouse like a sailor-man!
The boy for me
Is such as he—
I will give him a coat of tan!

How the ribbons flap
On his sailor's cap
As if they would blow away!
His curly head
Looks well in bed,
I will give him a nap each day.

He's never afraid
Of man or maid—
In that he is just like me.
The water moans
When he throws in stones—
We are one when he smites the sea.

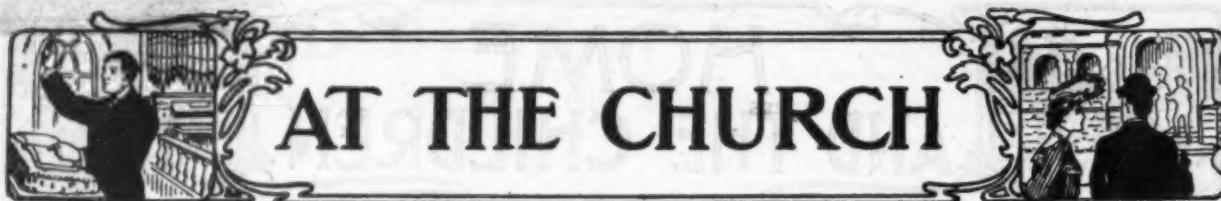
So hurrah for the lad
In breeches clad,
And a blouse like a sailor true!
He's brave, he's free,
He resembles me—
I love him enough for two.

—William S. Lord.

The Daily Altar

(Continued from page 14.)

our need of Thee greater. In the assured comfort of Thy love may we accept without regret the changes that the years may bring. Enable us to enrich our lives with the graces of gentleness, moderation and serenity, that we may prove, in our later years, a benediction to those who love us. And at last admit us into the richer life of Heaven. For Thy name's sake.—Amen.



Sunday School Lesson

By Professor Willett

Jesus and the Rulers

It appears from our sources regarding the arrest and execution of Jesus that the good fortune which fell to the lot of the Jewish authorities, in having a member of Jesus' own circle offer to deliver him into their hands for a stipulated price, was sudden and unexpected. They hardly knew just how to take the fullest advantage of their unlooked-for opportunity. Their immediate purpose therefore was to secure the person of Jesus, and then to plan how best they could accomplish his condemnation before the regular Roman tribunal.

They knew well enough that they had no power to deal with him by themselves. To be sure they could have assassinated him secretly, or secured his death by some sudden outbreak of mob violence, as they did in the case of Stephen later, and were almost successful in doing on the day of Paul's arrest. But they had not quite learned these expedients as yet. Then, too, the city was filled with people who had known of Jesus' work in Galilee, and might be supposed to play the part of friends if any open act of violence was planned against so popular a leader.

In the House of Annas.

Therefore they hurried him away, as the night drew to its close, and brought him first to the home of Annas or Hannan, the old man who administered the office of high priest, either personally or through other members of his family, for so many years. He was no longer high priest, having been deposed by the Romans upon charges which they thought adequate for his removal. But the priesthood still remained in his family in the person of Joseph Caiaphas, his son-in-law.

Annas was therefore virtually and in popular regard the real high priest, though another occupied the public position. The narrative of this preliminary hearing before the old man is given to us only in the fourth Gospel. The fact that it is omitted from the synoptic narratives is probably due to the official character of the hearing before Caiaphas, while the earlier trial was regarded as only a preliminary interview.

Of course it was the purpose of these Jewish questionings to bring out some admission on the part of Jesus that could be construed as a confession sufficient to warrant the violence which they meditated against him. It may be supposed that they went over every item of his public ministry as they knew it, with the purpose of entangling him in some manner in his statements, much as a shrewd lawyer or a police official would do who is trying to secure a confession by dexterous questioning, brow beating and intimidation. To much of this inquiry Jesus maintained only silence. After asserting that they knew quite fully his manner of life, the

character of his teachings, and the lives of his intimate friends, he knew it was useless to go further in the attempt to make them understand. Indeed he saw from the first that his death had been determined upon. They had no intention of weighing the merits of his case, but only of finding some grounds for condemning him under the Jewish and the Roman law.

Plans for Condemnation.

They intended to take him before the procurator Pilate for the final hearing and condemnation. They proposed to charge him with being a leader of sedition, a pretender to political power and therefore an enemy of the emperor. Whether they could convince Pilate of this charge remained to be seen. But they intended to use their utmost efforts of persuasion and threat, and they thought they understood the type of man they had to deal with in the plastic and vacillating Roman.

The condemnation of Jesus before their own tribunal, the sanhedrin, was much easier to accomplish. There everything was in their own hands. Still they must have some plausible charge to make against the Nazarene. The plea that they intended to make before Pilate would of course be ridiculous if urged in a Jewish court. The hatred they had for the harsh government of Rome would have made popular any man who attempted to take measures for a popular uprising against the Roman power. Such a man would have been hailed as a hero by the Jewish race. Indeed the chief grievance that Jesus' most intimate friends had against his program was that it did not contemplate just such a rebellion against the hated foreigners.

False Witness.

The condemnation of Jesus before the Jewish court must be based on some real or pretended violation of the Jewish laws. Many who volunteered to bear witness against him came without being able to present anything upon which even a distorted charge could be based. Of course the Jewish authorities did not deliberately seek false witnesses, but in the minds of the evangelists who wrote the narrative any testimony that bore against the spotless character of the Master seemed nothing less than vicious and deliberate falsehood.

At last two men were produced who agreed on the main facts of a story concerning the prisoner. They said he had made public boast of the fact that he would tear down the temple and rebuild it in three days. It was not so much the assumption of power to perform this impossible feat which formed their accusation, as it was the impiety and sacrilege of even intimating that anything could ever happen to mar the beauty or interfere with the usefulness of the sacred building, which was the center of all their pride as a nation. No doubt some word of Jesus regarding the downfall of the temple in the future was the basis of this charge. He must have intimated, as Stephen did later, that the time would come when the temple would cease to have its present value, and

would indeed pass away. This statement combined with some reference to his own death and resurrection may well have provided just enough truth to give currency to the charge against him.

Jesus was unmoved by these accusations, and maintained his silence even when questioned by the presiding officer. The charge itself was so unconvincing that it fell of its own weight. The authorities were desperate; something must be done. Even their consciences demanded some accusation that would bear the test of inquiry.

The Verdict and the Violence.

At last the high priest, working himself to a passion in the emergency, demanded of Jesus if he had not claimed to be the Son of God. The fact that this question came after every other had failed seems to show how trivial the Jews themselves regarded it. It was only by putting a construction upon the words quite foreign to the usual Jewish habit of thinking that anything savoring of impiety could be discovered in the statement of Jesus that he was the Son of God. Israel as a nation claimed to be sons of God, and surely an individual might make the same claim with all the sanction of Jewish tradition and without offending the most scrupulous conscience.

But the expedient served the purpose. Jesus responded with even greater frankness than the priest could have anticipated. His words, "Thou hast said," implied his affirmative response to the question. But more than this, he immediately added words which could leave no doubt as to the extraordinary claim he made for himself as the revealer of the divine purpose in the world. He said that from that day forth they should see him seated at the right hand of power and coming in the clouds of heaven. In this apocalyptic language he gave them to understand that his work as Messiah and Savior in the world was to begin at once, with its worldwide sweep of power. From that very day and continuously thereafter they would witness his increasing presence in human affairs and human institutions. He was to be Lord of life, the teacher sent from God to bring in the kingdom.

Then followed just what Jesus anticipated; a scene of unparalleled violence. The priest, delighted with the frankness with which Jesus had expressed himself, flew into a violent and calculated passion, rending his clothes and crying out that blasphemy had been spoken and further witness was unnecessary. The hint was taken by the whole company, and our Lord was treated with that excess of indignity which must cause every sensitive mind to wish to draw a curtain over that hour, when human passion reached its lowest point in the violence done to the sacred person of the Savior.

The Voices

By Lawrence W. Neff.

Faint with weariness and pain,
Hope illusive, severed tie,
Little seeming left to gain;
Says the scorner, "Hate and die."

Little left to gain, indeed,
But a world of wealth to give,—
Cheer to souls in deeper need;
Duty whispers, "Love and live."
—The Sunday School Times.

*International Sunday-school lesson for November 27, 1910. The Trial of Jesus, Matt 26:57-68. Golden Text, "Who when he was reviled, reviled not again," I Peter 2:23. Memory verse, 64.

Christian Endeavor Lesson

BY W. D. ENDRES

Topic for Nov. 27.—My Favorite Missionary Hero or Heroine, and Why? Heb. 11:32-40.

I have several favorite missionary heroes and heroines. Of all missionaries—men and women to whom God has entrusted his message for the lost—Jesus Christ is chief. He is the great example for all who come after him. But, I take it in this lesson, we are to study some of His disciples who have become missionaries, rather than the Master Himself.

While there are some who are better known, there are none who more truly exemplify the spirit of faith and trust, love and sacrifice, consecration and service, than Dr. Susie C. Rijnhart, who accompanied her husband as a missionary to Tibet. The perfect consecration of her life to service is well exemplified by the kind of field she chose. Tibet was a closed door to the gospel. The land for the most part was fertile, watered by numerous rivers and adorned with mountains. The people are of a rugged type, good sized, ignorant, very religious and superstitious. In the outer portions of Tibet they are engaged in agricultural pursuits and have more or less commerce with the Chinese and other neighboring nations; while the inhabitants of the inner portions of which Lhasa is the capital, are nomads dwelling in tents and subsisting in part off their herds and in part by preying on commercial caravans, chance travelers, and upon

one another. They have an inveterate hatred for all white people, whom they genuinely fear and refer to as "foreign devils," and therefore all the passes over the Himalayan range are carefully guarded. This was not an inviting task—from a selfish point of view.

But their faith and trust in God were perfect. They left America to become pioneer missionaries in that forbidden land, "without any human guarantee of support" for no missionary society had sent them out, confidently believing that "these things would be added" should they "seek first the kingdom of God." She says, "We were filled with joy at the prospect of sowing precious seed on new ground."

They sowed "the precious seed," but at frightful cost. In due time they arrived on the border between China and Tibet. For three years they labored at Tankar, in outer Tibet, with relatively little difficulty. Then they made up a caravan and, taking their infant son, Charles Carson, started for inner Tibet, of which Lhasa was the capital. Slowly they made their way on horseback, fording rivers, climbing mountains, dwelling in tents, sometimes alone, sometimes adjacent to the dwelling places of natives. One day Charles Carson, who had been the life and hope of these two brave missionaries, fell ill, was better the next day, but died the next. Being hundreds of miles from the outside world, and being surrounded by hostile, bar-

barous tribes and ferocious wild beasts, they of necessity found a burial place there. The mother with tender hands and heavy heart prepared a little medicine box for a casket. Carefully she laid the treasure of her life on his side with folded arms into the box. The next day he was given Christian burial and a great boulder, which was rolled over the grave to protect the body from the prey of wild beasts, is the tombstone of that lonely grave. They journeyed sadly on, but after a few weeks were forced to turn back, and ere they had journeyed far their guides ran off and left them. Soon after, her husband left her with the baggage while he went to secure aid of some natives, but he never returned. Probably he was murdered by the natives. Lost and alone, this sad hearted pilgrim, literally thousands of miles from civilization, surrounded by wild beasts, flowing rivers and hostile people, must shift for herself. She lived to reach civilization and tell her story. Moreover, after regaining her health, she returned to give further of her life to evangelize Tibet.

How in spirit she was like him whose message she bore. Her life she gave for those who despised her, yea, even when they turned upon her and sought her life she ceased not to pray for them and watch for opportunities to serve them. This was too much, you say? Is it not less than our Lord has done for you and me? Such unselfish love has brought the world all its happiness. Jesus prayed the Father to forgive his murderers, and Dr. Rijnhart replied, when asked if it were not a cross to go back to Tibet after suffering so much in that land, "It would be a cross not to return." Oh, God! give us in the home land some such faith, fortitude, and consecration.

Honored Woman Passes Away

Aged Daughter of Walter Scott Dies at Pittsburg

Mrs. Emily Scott Church, whose name is known wherever there are Disciples of Christ, died last week at the home of her son, Col. Samuel Harden Church, in Pittsburgh, Pa. She was 85 years old. Mrs. Church was a daughter of Walter Scott, one of the formative and organizing spirits of the Disciples' movement in its early days, a thinker and preacher whose contribution to the movement is second only to that of the Campbells. Walter Scott was educated at the University of Edinburgh and came to Pittsburgh in 1822, where he engaged in teaching until converted to the Christian union movement inaugurated by Thomas Campbell. It was while Walter Scott lived in Pittsburgh that Mrs. Church was born.

When she was seven years old the family moved from Pittsburgh to Cincinnati and settled at Carthage, a suburb of that city, where her father, Walter Scott, published for many years the "Evangelist," a weekly paper in which he expounded the principles of the Christian Church. During this time she received a very thorough classical education at Fall's School, in Lexington, Ky.

In 1844, when she was nineteen years old, the family returned to Pittsburgh, where her father continued his work as an editor and Evangelical preacher.

On January 1, 1849, she was married to William Church, whose father, Samuel Church, was one of the pioneer iron manufacturers and leading merchants of Pittsburgh, besides being noted as a forceful preacher.

The young couple continued to live in Pittsburgh until they imbibed a desire to establish a home in the West, and this led them in the summer of 1857 to take their little family of three children to Caldwell

County, Missouri, where they attempted to found a home on the unbroken prairie. It was an experiment marked by great hardships, suffering and danger, and in the end it



The Late Mrs. Emily Scott Church.

was unsuccessful. Missouri, at the place where they resided, was very sparsely settled, and every necessity of life was in the crudest form. On arriving at their new home

in the wilderness, the first thing they did was to build, with the help of some neighbors, a log cabin from timber hewn on the premises. This dwelling consisted of but one room, as was the custom of the country, and in this simple habitation another child, Samuel Harden Church, was born, January 24, 1858.

There was no money in that part of the country, and what few necessities could be obtained were purchased on the basis of exchange for other commodities. The prairie home had no fences and only a meager outfit of live stock, and the ground itself seemed to yield its products reluctantly. All the food that could be regularly obtained was bacon, a few potatoes, and corn bread made from grating the corn direct from the ear. On rare occasions a sack of flour and a few luxuries, such as tea, coffee, and sugar, were brought from a town fifty miles distant, but these were very irregularly enjoyed.

Mr. Church, the husband, attempted to improve the quality of their civilization by establishing a sawmill on Maribone Creek, and this effort was looked upon with great favor by the neighborhood, as sawed lumber was, at that time, unknown on the prairie, and none of the houses in the wilderness could boast the luxury of a floor. But after a few days of trial the engine broke down, and there was no skilled labor available to keep it going except in a very spasmodic way, and finally the spring floods overwhelmed the little lumber mill and carried engine and mill away in the rushing waters.

Just at this time the slavery dispute had assumed a condition of great bitterness in Missouri, and evil men known as Bushwhackers took advantage of the times to

(Continued on page 10.)

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 SILAS JONES, Prayer Meeting.

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Nothing but clean business and reliable firms advertised. Rates given on application.

Church Life

—Note carefully the advertisement (on page 2) of new book now in the press of the New Christian Century Co.

—The need of a Life of Jesus that would be practically useful for Sunday-school classes, has been felt for a long time by Sunday-school workers.

—Dr. Scott's work has been prepared to meet this particular need.

—The publishers of the Bethany Graded Lessons will announce yet another text for young people's and adult classes next week.

—It is the plan of the publishers of the Bethany series to supply the entire school, not simply that part covered by the International committee's authorized graded lessons.

—The inquiries for prospectus and order blanks of the Bethany Lessons, are coming in fast now. It will be well for schools to order early in December and so avoid the rush in express and mail business at the Christmas end of the month.

* * *

A new church was dedicated on Nov. 6, at Brooks, Ga.

H. B. Easterling is in a meeting at Ash Grove, Ill.

Claude E. Hill, of Valparaiso, Ind., is assisting in a meeting at Gary, Ind.

J. S. Zeran, pastor at Paxton, Ill., began a meeting with his church on Nov. 6.

William Baier, of Jefferson, Iowa, is in a meeting at Oelwein, Iowa.

A Teacher Training Class is being organized at First Church, Springfield, Ill.

Work is progressing at Williams, Calif., under the leadership of H. B. Patterson.

On Oct. 30, services were held at the new church just completed at Brownsville, Tex.

W. J. Lhamon will begin a meeting at Gallatin, Mo., the latter part of November.

Alabama Disciples will hold their state convention at Montgomery, November 15-18.

Evangelistic services are being held at Boonville, Mo., conducted by the pastor.

J. P. Myers, pastor at Marion, Ind., is preaching a series of sermons on the Miracles of Jesus.

Lowell C. McPherson is in a meeting at Parsons, Kan., with the minister, F. E. Malory.

The church at Secor, Ill., is being much improved, and two Sunday-school rooms are being added.

The Sunday-school enrollment has been doubled during the meeting held at Danville, Ky., by James Small.

B. W. Tate has started on his second year of service at Homer, Ill. An old folk's day with special services was held on Nov. 6.

Jesse Bader, pastor at Colfax, Ia., reports that the union evangelistic meetings recently held there were productive of much good.

Lyle Smith, pastor at El Reno, Okla., is in a meeting at Chickasha, Okla., with the pastor Andrew P. Johnson.

Churches in the Panhandle district of Texas will hold their convention on Nov. 23, at Clarendon.

The congregation at Nampa, Idaho, is erecting a new building. W. F. McCormick is supplying the pulpit there at present.

C. S. Kleckner, who has been at Spencer, S. D. for the past two years has accepted a call to Maxwell, Ia.

A meeting has just closed at Etna, Ill. The services were conducted by J. A. Clemons, a former pastor.

A chorus choir has been organized at Third Church, Akron, Ohio, where Percy H. Wilson ministers.

The meetings at Muskogee, Okla., under the leadership of the pastor, Melville Putnam, continue.

S. S. Jones, pastor of Third Church, Danville, Ill., is in a meeting at First Church, Veedersburg, Ind.

J. E. Rounds, pastor of the church at Hiram, Ohio, addressed the Ministerial Association of that place recently.

At the meetings held recently at Prairie City, Mo., the audience exceeded the capacity of the church.

Evangelistic meetings are in progress at Mt. Pleasant, Ia., conducted by the pastor, M. J. Nicholson.

R. O. Wickham began his pastorate at Indiana Avenue Church, South Bend, Ind., on Nov. 6.

The attendance at the services being held at Independence, Kans., has been large, and the enrollment of the Sunday-school was 311 on a recent Sunday.

Frank Thompson, pastor of First Church, Cairo, Ill., is lecturing in a number of Kentucky and Illinois towns on the "Passion Play."

Walter L. Martin, pastor at Douglas, Ariz., reports six additions to the church there recently, also the addition of a little daughter to his family.

J. F. Rosborough has concluded the four weeks' meeting at First Church, Centralia, Ill. During this time there were sixty-two additions to the membership.

One of the growing churches of Northern California is that at Red Bluff. The pastor, Ellis Purlee, is now in a meeting assisted by A. W. Shaffer of Seattle.

The church at Petaluma, Calif., which has been remodeled extensively will be ready for occupancy about the first of the year. L. O. Ferguson is in charge of the work there.

Special Sunday morning services were held at the various churches in Kansas City, Mo., by the members of the Sunday-school party on their recent tour.

The Sunday-school at Canton, Ohio, will conduct an institute the first week in January. Some of the best known Sunday-school workers in this country will act as instructors.

There is good attendance at the meetings being held by Allan Wilson at First Church, Lincoln, Ill. Special music is a feature of the services.

Stephen J. Corey, secretary of the Foreign Missionary Society, was the principal speaker at the twentieth annual meeting of the Missionary Social Union of Springfield, Ill., held Nov. 10.

J. Walter Reynolds, pastor at Lyons, Kans., reports that ninety-one dollars has been raised for state missions, and that the full amount of their apportionment, \$100 is assured.

The third annual covenant service of Hillside Church, Indianapolis, Ind., was held Nov. 6. This marked the beginning of the fourth year's work of the pastor, Chas. M. Fillmore.

Audiences exceeding the capacity of the church have been in attendance at the meetings held at Gifford, Ill., by Andrew Scott, and a goodly number of additions have been made.

The Roosevelt Heights Church, Tacoma, Wash., pledged twice the sum of its apportionment for home missions. This is manifestly a good example for other churches to follow.

W. F. Rothenburger, pastor of Franklin Circle Church, Cleveland, Ohio, began a meeting at Hiram, Ohio, on November 6. The music will be furnished by a chorus choir of 100 students of Hiram College.

C. J. Chapman, formerly pastor of the First Church, Cherokee, Okla., after an absence of two years, has been called to the pastorate a second time, and began his work there on November 6 with splendid prospects.

Special Rally services were held for a week recently at Mt. Pleasant, Ia. Among the speakers were C. V. Allison, pastor at Albia, Ia. and R. W. Lilly, of the First Church Keokuk, Ia.

Wm. Ross Lloyd of Lexington, Ky., has just concluded a meeting at California, Ky. with E. E. Ball, the pastor there. It is felt that much good has been accomplished in these services.

Richard Martin has just closed a successful meeting at Sweetwater Tex., there being fifty-two additions. Mr. Martin is assisted by his son Elbert Martin as soloist, and they are now at Gainesville Tex. where Ernest L. Mobley is pastor.

A meeting was begun Nov. 6 at Central Church, Dallas, Tex., by the pastor. Mr. Shelburne conducted a meeting last year at his church and on account of its success he was requested by the board to lead another meeting this year.

J. F. Findley has returned from an extended trip abroad and will take charge of the work at Central Church, Pueblo, Colo., during the absence of the pastor J. Elwood Lynn, who was compelled to leave the work for the present on account of ill health.

At the international missionary convention held at Omaha, Neb., recently, a great men's Sunday-school parade included representatives of every trade and profession from many states and nearly 4,000 were in attendance at the model Sunday-school session.

J. M. Van Horn began a meeting at Second Church, Warren, Ohio, November 6. The Sunday-school of Second Church has an enrollment of 376, and that of Central Church where F. N. Calvin is pastor, is about as large.

A. F. Stahl, pastor of First Church, Urichsville, Ohio, is delivering a series of sermons on the Lord's Prayer. The Sunday-school at this church has reached an enrollment of 433, in a contest with the school at Alliance, Ohio.

W. J. Lhamon, of Des Moines, Iowa, is assisting J. H. Craig, pastor of Ninth Street Church, Logansport, Ind., in a series of meetings. Mr. Lhamon is delivering a series of eight lectures on the "Inductive Study of the Character of Christ."

A meeting was held recently at First Church, Vincennes, Ind., its purpose being to form an inter-church brotherhood. Allan B. Philputt, of Indianapolis, Ind., was the speaker of the evening and gave an interesting talk on the Brotherhood movement.

During the election campaign, Charles Reign Scoville addressed a mass meeting of men at Oklahoma City, Okla., in reply to an address by Mayor Rose of Milwaukee, Wis., advocating high license and local option.

C. L. Organ and Charles M. Howe, are in a great meeting with B. B. Tyler at South Broadway Church, Denver, Colo. There have been fifty confessions and seventy added to the membership. The Sunday-school is in a flourishing condition, having an attendance of 474 on a recent Sunday.

The American Peace society has issued an appeal to the leaders of all religious denominations to observe the third Sunday in December as Peace Sunday and on that date to urge by prayer, song and sermon, "the abolition of war and the substitution of imperative, universal arbitration."

The churches of Jasper County, Mo., held a meeting recently at First Church, Joplin, Mo., missionary work was discussed, and one session was devoted to the Sunday-school. D. W. Moore, A. W. Kokendoffer, J. H. Bryan, D. Y. Dona'don, and J. B. Hunley were among the speakers.

A successful meeting has just closed at Bismarck, Ill. There were a number of additions, and an increased interest in the affairs of the church. The congregation has raised about four times the usual amount of money, and much of the old indebtedness has been canceled.

A rally of the churches of Vermillion County was held at First Church, Danville, Ill., Oct. 31. Nearly all the pastors of the county were present and the addresses were given by J. Fred Jones and Andrew Scott. Much interest was awakened in the cause of state missions and evangelism.

H. F. Reed, after a year's work at First Church, Norman, Okla., has received a unanimous call from his congregation to remain there indefinitely. Plans are being made for a rally and covenant service and an evangelistic meeting will begin in January. All the departments of the church are progressing encouragingly.

The church at Helena, Okla., is now without a pastor, C. J. Chapman, who has supplied the pulpit for the past three months, having accepted his former charge at Cherokee, Okla. The church and Sunday-school are both in excellent condition, the latter having recently undertaken the support of two native missionaries on the foreign field.

A temporary chapel has been erected at Green Bay, Wis., and services were held there on Nov. 6. Frank L. Van Voorhis, editor of The Wisconsin Christian Monthly, has accepted the pastorate. The chapel is located in a part of town where there have heretofore been no churches, and while beginning in a small way, it is felt that a need will be supplied in this community and that the membership will soon grow.

Work has begun on the new church at Fulton, Mo., which will be erected at a cost of \$45,000, and with the Sunday-school rooms will have a seating capacity of 1200. At one time the congregation here was badly divided but through the perseverance of F. W. Allen now of Columbia, Mo., the church was put on a sound footing and now under the leadership of Truman E. Winter, progressive work is being done.

W. H. Bagby, who has accepted the pastorate at West Side Church, San Francisco, Cal., delivered his farewell sermon at Missoula, Mont., to an audience that crowded the capacity of the church and including many representatives of the other churches of the town. While Missoula is an isolated field, Mr. Bagby has done a great work there, during the five years of his pastorate, and the press of the city devoted several columns to an appreciation of his service there.

Services were held in the assembly room of the new Third Church at Indianapolis, Ind., which is in process of erection. This room which is the only one completed so far, will be used eventually as a Sunday-school room, and with the adjoining rooms will have a seating capacity which is goal for enrolment in the Sunday-school. When the church is completed many institutional features will be carried out by the pastor, Harry G. Hill, among them a boy's club and a day kindergarten.

Active construction work has begun on the new plant of Texas Christian University, at Fort Worth, Texas. Three buildings are to be begun at once, and several more are contemplated at an early date, one of which will probably be a Bible school building, a considerable sum having already been raised. The office of dean has been created, and W. B. Parks elected to fill this position. Several additions have been made to the faculty, and work in all the departments is making encouraging progress.

On Oct. 24, Mr. and Mrs. J. M. Hocker celebrated the sixty-sixth anniversary of their marriage with a reception at Hamilton College, Lexington, Ky., which was attended by many friends of this venerable couple. Mr. Hocker is now eighty-six years old and his wife is four years his junior. Hamilton College, which was formerly called Hocker College, was founded by them many years ago. Mr. and Mrs. Hocker have always had a deep interest in educational and philanthropic affairs and they have given at least \$100,000 to worthy causes in the South.

H. O. Bneeden is in a great meeting at Modesto, Calif., with J. J. White, who ministers there. The readiness of the congregation for a time of spiritual refreshing was shown by the fact that \$800 was raised to pay expenses before the beginning of the meeting. The music is in charge of the Linnts. The meeting was begun in the church but it was necessary to erect a Tabernacle with a capacity of 1,200 to accommodate the large audiences who are attracted by the forceful,

convincing preaching.

George T. Meeker is visiting many California churches in the interest of missions.

For more than twenty years Central Church, Peoria, Ill., maintained a mission. About a year ago, this became an independent congregation, being organized as the Howett Street Church with a membership of 120. William Price, who had preached for the mission for three years while completing his college course, was made its regular pastor on his graduation. At the first annual meeting held recently, nearly every member was in attendance and the reports show a most successful year's work. The membership has increased to 152, and of this number all but half a dozen have contributed a pledged sum each Sunday, and this in a congregation composed of weekly wage earners. The Sunday-school has an average attendance of 200, and as the full capacity of the equipment is now being used, the officers of the church are considering the advisability of holding an afternoon session. Financially the church shows splendid gain, over two hundred dollars having been sent to the various mission boards and a building fund started.

Honored Woman Passes Away

(Continued from Page 17.)

commit robbery and murder, carrying their hatred of the anti-slavery principles which were held by northern people like the Church family to such an extent that persons were sometimes hanged for their opinions at their own roadsides. This violence was the hot breath foretelling the approach of the Civil War, and, when taken with all the other hardships of the situation, it discouraged many families formerly accustomed to the comforts and refinements of a better life from enduring any longer the miseries of the wilderness. Accordingly, in the spring of 1859 the Church family entered their wagon, and, as there was no possibility of making a sale of their effects, they left everything, including the log house, furniture, live stock, and land behind them, and set out across the country for Lexington, Mo., where they took the boat, only too glad, as Mrs. Church has often said, to get out of the country without leaving the bones of any member of the family behind. The trip home was made down the Missouri River to St. Louis, and up the Ohio to Pittsburgh, and when the mother and father with four children stepped on the wharf at Pittsburgh they declared that they were returning to an earthly paradise.

Soon after their return to Pittsburgh, the fifth and last child, Sarah Church, was born. The father, William Church, resumed his commercial life and after a while became superintendent of the Pittsburgh and Oakland Railway Company. He died on March 11, 1863. Mrs. Church was left, at his death, with the care of five small children, whom she educated in the best way she could until they were old enough to take care of themselves and her. Of her five children, two, Walter Scott Church and Emily Church, are dead, and three survive, viz: Samuel Harden Church and Mrs. Mary Church Reinhardt, of Pittsburgh, and Mrs. Sarah Church Benham, of Columbus, Ohio.

Possessed of an unusual mental equipment, her intellectual faculties never seemed until quite recently, to yield to the impairment of age, and until two years ago she was studying the French language with all the enthusiasm of a college student, committing the Psalms to memory, and making a critical study of Dean Stanley's "History of the Jewish Church," in three volumes. She always displayed the keenest interest in the politics of the world, and was familiar with the very latest development or opinion in every question of public concern.

Eureka College Letter

Preparations for Education Day, January 15, 1911, have commenced. Last year 103 churches in Illinois took an offering for Eureka College. We are confident of at least 200 this year. Education Day has been observed in Illinois since 1904. There has been a steady increase in the amount contributed and the number of churches contributing since the beginning. Eureka College probably makes as thorough preparation for the observance of Education Day in Illinois as any missionary society among us. In Illinois we feel that the time must come when Christian education will be regarded as a part of the regular church work. And why should it not be? If it is a good thing to give money to preach the gospel in foreign lands, it is certainly a good thing to give money to the school to help train the missionary. If it is a good thing to give money to preach the gospel in America, it is certainly a good thing to give money to the school that trains the preacher for his work. If it is a good thing to give money through the Church Extension Society to help build churches, it is a good thing to give money to help train the preacher to occupy the church after it is built. If it is a good thing to have Christian institutions, it is certainly a good thing to give young men and women a Christian education that they may protect and bring to perfection such institutions.

A Missionary Overcoat

Who wants a first class fur overcoat? A reader of The Christian Century writes us that he has one for sale at \$40, virtually new, worn only a few times last winter, cost \$75. It was given to our correspondent by the congregation to which he ministered in the north country. He now proposes to give the proceeds of the sale to our missionary societies. It is made of selected coon-skins of the best quality, quilted silk lining, and a large fur collar which covers the neck and ears. It is a perfect fit for a tall man and can be worn as well by one of shorter build. After examination the coat may be returned if not satisfactory. Address O. Case, The Christian Century.

Dedication at Dublin, Ga.

The dedication of the church at Dublin, Ga., I consider to be one of the history making events among the Christian churches in our state, as it shows what can be done by a handful of people who are willing to work.

About three years ago the Dublin brethren conceived the idea of erecting a house of worship that would be creditable, not only to the enterprising city of Dublin but also creditable to the enterprise of our restoration movement in that city.

With less than one hundred workers, plans were formulated and perfected that resulted in the erection of a church property that is now valued at \$15,000.

During the three years of construction \$9,000 was raised by this faithful band of workers. This was accomplished by planning, praying and paying, the three essential elements in success. Under the wise council of M. A. Cassaboom, the present minister, I. N. McCash, secretary of the American Missionary Society, was secured to raise what he could of the remaining \$4,000 debt and to dedicate the building.

On the day of dedication, Oct. 30, after the usual preliminaries, Mr. McCash addressed the audience for twenty minutes upon the value and benefits of the church in their city and life and then thirty-five minutes were used in raising funds and \$3,350 in cash and good pledges, was secured in that thirty-five minutes.



After dinner the remaining \$650.00 was raised before the dedicatory service began. A number of visiting members of other churches in Dublin were liberal in their donations to this fund.

The wise planning and undaunted courage of the minister, M. A. Cassaboom, should not fail to attract the thought of the brethren who have similar problems before them. The representative ministers of the city were present at the evening service and expressed their delight and congratulations for such heroic efforts and attainment. This places our Dublin's citizens. The outlook is excellent respect and attention of the very best of Dublin's citizens. The outlook is excellent for aggressive work.

Guyton, Ga. ERNEST C. BRAGG.

New York City Mission Notes

A mass-meeting of the Disciples' Missionary Union was held Tuesday, November 1, at the 126th St. Church, Manhattan. Dr. W. Bayard Craig gave an interesting address on "Our Forces, Fields and Opportunities." C. H. Stauffer, State Secretary, spoke on, "Our Jubilee Year in State Missions."

Joseph Keevil gave a report of the National Convention.

The imperative need of a suitable building for the Mission Church at Ridgewood Heights was presented to the meeting, and over \$900 was raised for this purpose. This rapid growing suburban section of Brooklyn is an inviting field for this mission work. Robert Wittchen has done a faithful work at this point, even though laboring under the serious hindrance of having no suitable meeting place.

The call of the Pacific Coast has taken from us W. C. Bower, who was doing such a splendid work at Edgewater Mission Church. During October, Roscoe Hill has been supplying at this church very acceptably, but his leaving the city in a few months makes impossible his accepting the work. Newell L. Sims has been secured to take the work and we expect the splendid work begun to be successfully carried forward.

One of the great problems in our city mission work is to provide the needed funds to secure the proper buildings for carrying on the work, the lots alone costing from \$1,500 to \$5,000, and buildings of the plainest possible construction costing another equal amount. We are forced to consider an ex-

pense of from \$3,000 to \$5,000 before any mission is housed sufficiently, to do an effective work. These funds, to be raised from churches already burdened with their own necessary expenses, makes the task of establishing missions exceedingly difficult. This serious problem merits the consideration of those having large wealth and consecration to the cause of Christ. When we consider the importance of firmly establishing the church in the great centers of population, the task of finding those willing to make it possible, should not be a difficult one. Twenty-five persons, willing to put \$100 each year for ten years into the evangelization of New York City, with the amount that could be raised on the field, would make possible the establishment of at least one or two churches each year, and in ten years churches enough could be established to carry forward an aggressive city evangelization work. As a people, we are sufficiently strong to consider a plan large enough to adequately touch the life of this great city with our message. Shall we do it?

We welcome to our circle Irving Chenowith, who has accepted a call to the 189th St. Church. Mr. Chenowith enters upon his duties November 13. The church has a splendid building and a faithful, loyal membership. They are facing the problem of a changing constituency, but there is a great work to be done, and under the leadership of Mr. Chenowith, they will give good account of themselves.

The First Church, on 81st Street, is especially well located and delightfully happy in their work. Their greatest history is yet to be made. Their pastor, W. L. Fisher, is wisely leading them into great and efficient service for the kingdom.

Not in many years has the outlook of the Lenox Ave. Church been so bright as it is just now, under the splendid leadership of W. Bayard Craig.

M. M. Amunson, at Sterling Place, is leading that splendid church into heroic service. They are forgetting their difficult field and are forging ahead with a faith and optimism that is inspiring.

The mission churches are making good progress. The educational classes among the Russians are retaining their usual interest and the Russian brethren are continuing faithful in their work.

JOSEPH KEEVIL.

Christian Woman's Board of Missions and the Annual Offering First Sunday in December

CHRISTIAN WOMAN'S BOARD OF MISSIONS AND AMERICA'S JUBILEE OF WOMAN'S ORGANIZED WORK FOR FOREIGN MISSIONS.

The year 1910-11 marks a half century of woman's organized work in America for foreign mission. All Woman's Missionary Societies of all churches are asked to observe the year as a special anniversary period, that the missionary offerings this year may be the largest in the history of each Board's work.

The idea originated with the Central Committee on United Mission Study. This committee, representing the leading denominations of the United States, together with the approval of the various Woman's Foreign Missionary Boards, recommended a series of thirty Interdenominational Rallies in some of the principal cities of the East and West, beginning in October, 1910, the last to be a great Missionary Mass Meeting, in New York City in the spring of 1911.

From the first announcement the Christian Woman's Board of Missions hailed the idea as indeed the providence of God.

C. W. B. M. Day will be the special time to first sound out the Jubilee call to the general public and to every Auxiliary and Circle member and also the Children's Missionary Societies. Some Auxiliaries have already planned to organize for personal solicitation the week preceding the Sunday service that every member of the church may be told of the Jubilee offering and a gift in cash or a pledge may be secured from each person. In case of a pledge, it can be paid C. W. B. M. Day or any time during the year.

SOME SUGGESTIONS FOR SPECIAL GIFTS WHICH MAY BE SOLICITED FOR THE C. W. B. M. DAY OFFERING.

A day's support for a missionary, \$1.65.
Annual members' Life gift, \$5.00.
Life Membership, \$25.
Memorial Life Membership, \$25.
Support for orphan, \$30.
Support for women at Woman's and Children's Home, Kulpahar, India, \$30.
Share in station support, \$50.
Native helper's salary, from \$25 to \$150 a year.
Mountain scholarship, \$100.
Life Line, \$300.
Passage money to send a new missionary to the fields, \$300 to \$400.
Living Link, \$600.
Living Link Standard, \$600.
Gifts for the General Fund, any amount.
Memorial gift, any amount.
Pledges of any amount to be paid within the year or later.
Gifts for the rebuilding of the wrecked chapels in Jamaica; some \$300, some \$3,000.
Gifts for the completion of the Centennial Hall for the Industrial School in Jamaica.
Offerings for the Chinese Hospital in San Francisco and the Japanese Home in Los Angeles.
Gifts for the school to be opened in Satillo, Mexico.
Large gifts in terms of hundreds and thousands.
Gifts both small and great.
Gifts for medical and school supplies.
Gifts for evangelistic work in all lands.
Gifts for our mountain schools and negro schools.
Gifts for the Endowment Fund for the Missionary Training School.
Where straight gifts cannot be made, secure annuity offering.

In all solicitations, make a specialty of receiving new members for the local Missionary Societies. If we can reach the aim of 100,000 women, it will be easy to raise \$400,000.

Take note that all gifts, both regular monthly offerings for the National Treasury and all special gifts, this year count to the credit of the one general Jubilee offering.

The greatest gift for our women is "What she could."

A woman's work in God's way, all she can give, all she can do, all she can pledge, not only for C. W. B. M. Day but every day this year for the Jubilee offering.

MRS. M. E. HARLAN.

A PERSONAL LETTER.

Will you kindly take the time to read a few words about the needs of our mission work among the Chinese in California? This work was started a little over three years ago. When we look back over those three

years, and see what has been accomplished, we feel that our work has not been in vain. God has ever been present and has certainly greatly blessed the efforts which have been made to do His work. We now have a splendid night school for the men and boys, which has had an average attendance per night of 40; a Sunday-school with an average attendance of about 25; a church enrollment of 37 men, and a Young Men's Christian Association with an enrollment of 58; and special work being done in the homes with the women and children.

The idea when the mission work was first started was to build a hospital for the Chinese people in San Francisco, as it is the Mecca for the thirty thousand Chinese in California. We have been working and praying these many months hoping that money would be given so that this building could be erected, for you all know that there is nothing that will win the confidence and respect of a heathen people like help and kind treatment. Such as can be given them in a mission hospital when they are sick and in trouble. But

Real Food Clean and Fresh

DON'T think of Uneeda Biscuit as a mere lunch necessity, or as a bite between meals.

Uneeda Biscuit are the most nutritious food made from flour, and are full of energizing, strength-giving power.

Uneeda Biscuit are always crisp and fresh and delicious when you buy them. Their sensible, dust tight, moisture proof packages prevent the unclean, tough condition so common to ordinary crackers.

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for a package



while we are waiting many are dying, many others are suffering unnecessarily and many souls are unsaved that might have been saved if we had had a well equipped hospital in which to work. The thought of every man a brother was much emphasized in our convention in Topeka, but are we treating these aliens in our home land, at our very doors, like brothers? I am sorry to say that we are not. It almost makes me tremble when I think of the great number of Chinese, almost in the very heart of San Francisco, the very great majority of whom are in heathendom as dark as they were in their own native land of China, and I think how very little we have done for them. Do we realize our obligation to them and the great responsibility which is ours? I am sure we do not, for if we did the money would have been given long ago for the hospital building for the Chinese in San Francisco. I am sure if you will just take time enough to think about these people that they have souls just as precious in the sight of God as yours and that Christianity means just as much to them as it does to you, and that it will do just as much for them as it has done for you, you will be ready and willing to help answer the earnest prayers of your Christian Chinese brothers in San Francisco, who are so anxiously waiting and so earnestly praying for your help, so that well equipped buildings may be erected in which a great work may be done for the Master. O, friends, will you not help to answer these earnest prayers? Just think what might have been your condition at this very time, if the gospel had not been given to you, before it was to the Chinese people, and remember that it means just as much to them as it does to you, and helps them just as much as it does you. Let us remember how very fortunate we were in receiving the gospel message first, and let us do all we can to help tell the good news to those who have never heard it. O, may God help us to realize what a great opportunity is ours, and what an obligation is ours in regard to this work among the Chinese on the Pacific coast. O, may we be willing to give of our time, talents, and money, whatever may be ours to give to the work. May our gratitude to God be substantially expressed in our gifts to send the gospel to these people who have not, as yet, received it. MARY EDWARDS.

The Bloomington Bible Chair

Indiana University, at Bloomington, Indiana, enrolls every year from 200 to 300 students from Christian church homes. There has been a need for several years for the proper care of these students. As a result of the efforts of some of the leading brethren and preachers in the state of Indiana, the initial steps to the establishment of a Bible Chair have been taken. On October the 29th, eleven directors incorporated an association for the purpose of establishing and maintaining this work. The directors are Edgar F. Daugherty, President, Vincennes; J. E. Martin, Vice President, Indianapolis; E. L. Day, Secretary, Noblesville; Dr. Rodney D. Smith, Treasurer, Bloomington; Joseph C. Todd, Financial Secretary, Bloomington; R. W. Abberley, Rushville; Ira C. Batman, Bloomington; E. R. Edwards, Kokomo; E. M. C. Hobbs, Bloomington; L. C. Howe, New Castle; J. M. Rudy, Greencastle.

The purpose of the association is to offer courses in the Bible and religion, direct the religious activities and give pastoral care to the students of the Christian church at the State University of Indiana. It is hoped that a man can be secured to open the work in 1911. The association plans to create an endowment of \$60,000 for permanent maintenance. There is an immediate need of \$5,000 to \$10,000 for the purpose of im-

mediate establishment. This opens an opportunity of large results to the consecrated wealth of the state of Indiana. The work has received the approval of the State Board of Indiana and of leading members of the church in the state. The president of the university, Dr. W. L. Bryan, and the trustees of the university are not only cordial, but anxious that the work be established. There could be no more profitable investment of means than in the young life of the future leadership of the church in the state of Indiana. Offerings to this work should be sent to Rodney D. Smith, Treasurer, or Joseph C. Todd, Financial Secretary, Bloomington, Indiana. Any correspondence with reference to the work should be addressed to the Financial Secretary.

Congress Call Corrected

The announcement of the Disciples' Congress in The Christian Century last week was partly incorrect. I recalled the announcement by card, but my card did not reach the office until after the paper had gone to press. The following announcement is final and correct:

The Congress of the Disciples of Christ will convene with the West Side Church, Springfield, Illinois, April 18 to 20, 1911. John R. Golden is the pastor of this church. We believe that the place will be most acceptable to the Brotherhood. The program is being carefully prepared and will be published as soon as possible. Inasmuch as the National Convention goes to Portland, Ore., next year, the central location of the Congress will give an opportunity to many to attend the National gathering next year who cannot go to Portland.

JOSPEH C. TODD.

Secretary-Treasurer.

Bloomington, Indiana.

Why He Changed

It would go hard with many to "give an answer to every man that asketh a reason" why they belong to one denomination rather than another. They would sympathize with a negro who, says Mr. Thomas Kane in the *Interior*, was pressed to tell why he had left the Methodists and joined the Episcopal Church. "Why did you do it?" was the question. "Well," he replied, "we is moh odddeh; we has moh style." "Yes, but what do you do?" "Well, fo' one thing, we has responsible readin's." "Well, what else?" "Well, we has Roman candles on de alteh, and den we buhn inseec' powdeh."

The Illinois Christian Educational Association.

I have been asked several times recently to explain the relationship between the Illinois Christian Educational Association and the

A Self Cure For Disease HUMAN ELECTRICITY

The new Science of Human Electricity proves that electricity is the only power that can cure disease, being the life power and controlling all the functions of the vital organs, muscles and brain. There are self-treatments and methods whereby any individual can increase the electrical production of his own body, and draw an abundance of electricity and nourishment into the weak or diseased organs & parts; and bring about a positive cure of the various forms of weakness or disease.

Send for the booklet, "Organic Electricity," which explains why indigestion, insomnia, constipation, nervous disorders, heart weakness, liver and kidney troubles, catarrh, rheumatism and the various uric acid diseases, the age conditions, etc., can, with all certainty, be cured by learning to increase the electrical power of the body.

SOCIETY OF UNIVERSAL SCIENCE,
Suite 924, 246 Michigan Ave., Chicago, Ill.

"In the leading publications of the United States, the work and discoveries of Mr. McConnell are highly commended, and some class his researches in human electricity on a par with that of Marconi in atmospheric electricity."—The Baptist World.

Endowment Campaign for Eureka College. This is a good place to say an important word. The association came into existence some thirteen years ago and had for its purpose the interesting of a large group of people in giving small amounts to the support of the college. Its work has been unusually successful in this respect. The association was never in better condition than at present.

GET \$1200 OF THIS \$500,000.00 NEXT MONTH

\$500,000.00 to change hands.
One cent starts you. Any honest, industrious man or woman can enter.

HURRY! HURRY! HURRY!
Thousands of dollars already distributed—
going on daily. Listen!

10 people receive over \$40,000.

\$2,212 in two weeks went to Korstad (a farmer).

\$1,200 one month \$1,100 another, to Stoneman (an artist).

\$13,245 in 110 days, credited to Zimmerman (a farmer).

\$3,000 in 30 days to Wilson (a banker).

\$1,685 in 78 days received by Rasp (an agent).

\$800 in 11 days \$4,000 to date, received by Oviatt (a minister).

\$2,800 to Rogers (a surveyor).

\$6,800 to Juell (a clerk).

\$2,200 to Hoard (a doctor).

\$5,000 to Hart (a farmer).



M. Juell



These are just a few—hundreds sharing similar prosperity. Roads like fiction, yet it's the gospel truth. Proven by sworn statements—investigation—any proof you want.

Don't envy these people—join hands—Win a fortune.

Do as they are doing. Let us give you the same high grade opportunity, supplying 8 out of 10 homes with Allen's Wonderful Bath Apparatus.

New, Different, Grand.

Wonderful but true—gives every home a bath room for only \$6.50: takes others costing \$300. Abolishes tubs, bowls, troughs, basins and sponges. Turns any room into a bath room with hot or cold running water. Think of it! So energizes water—one gallon ample; cleanses almost automatically; no plumbing—no water waste; self heating; saves cleansing, friction, massaging and shower baths. Makes bathing 5 minute operation. Operates wherever water is obtainable. Easily carried from room to room or packed in grip when travelling. So simple child can operate. Takes up less space, nothing without the drudgery, inconvenience, annoyance, mess of lugging water, filling tubs, emptying, cleaning, putting away. Could anything be more popular, easier to sell? Agents, it's simply irresistible. Think of millions who want bath rooms. Unquestionably best things ever developed for the home. A wireless signal cable connects them, there, that's what I've been longing for." No competition. Patent now—field unworked—demand enormous—price insignificant—fascinating, dignified, exciting work—everything just right for an overwhelming business. A demonstrated gigantic success. You see what others are making by not yourself? Told by Dr. Government. No wonder Boen writes: "Wilson sold \$164.25 WEEKLY FOR 3 MONTHS. Wilson sold 108 in 14 days; Hart 16 in 3 hours; Langley \$115 worth the first day; Boen solicited 60 people—sold 55. Why shouldn't Cashman say: 'Men who couldn't sell oranges, couldn't sell bread in a famine,' and Loderick: 'I saw your ad; it's great; money coming fast, 17 orders today.'"

\$500,000.00

worth will be sold easily this season. 75 per cent profit to you. Experience unnecessary.

FREE SAMPLE AND CREDIT TO ACTIVE AGENTS

Be first—get exclusive rights—own a rip roaring business. Show the world that all you need is a real opportunity. Investigate for your own use anyhow.

Make \$8,000 this year. spare time
daily. One cent starts you—a mere postal, containing your name
and address—that's all. Send no
money—investigate
first. Send today for
amazing offers—it's
free. You will
forever associate
this act with a bountiful
prosperity.

SECTIONAL VIEW
ALLEN MFG. CO., 3147 Allen Bidg., Toledo, Ohio.

Mrs. S. J. Crawford, of Eureka, has been president of the association from the beginning until the State Convention in Springfield this fall. She has done great service, but failing health made it necessary for her to give up the work. She was made honorary president of the association and will continue her relationship with the work. Mrs. O. W. Stewart was elected president at that time and has entered upon her duties with her characteristic enthusiasm. Mrs. Stewart is a graduate of Eureka College and has had large experience in temperance and equal suffrage work. She brings to the office of president of the I. C. E. A. a wealth of experience and training that will make her a strong leader among our people in Illinois. Miss Luceba E. Miner is the field secretary of the I. C. E. A. She spends all her time in the field securing members for the association and working for new students. She has not been in the field very long, but has had splendid success and will do still greater service. She was president of the Loyal Temperance Legion of Illinois for a number of years, is an able speaker and an untiring worker. She has a large circle of friends and will be a most valuable helper in our educational work.

The Endowment Campaign was inaugurated for a special purpose, the raising of \$125,000 for Eureka College. A committee of five was appointed to take charge of this campaign. The work of this committee will end with the raising of the \$125,000. My work as field secretary is only temporary. It never was intended to be anything else. The I. C. E. A. and the Campaign Committee are working faithfully to accomplish definite ends this year. A motion was passed in the educational session of the State Convention to appoint a committee of three to bring about certain changes in the constitution of the I. C. E. A., making it even more representative than it has been and uniting in one organization the best elements of both institutions. This committee consists of H. H. Peters, F. W. Burnham, and Mrs. O. W. Stewart. No action has been taken by the committee. The report will be rendered at the next state convention. In the meantime we must finish our \$125,000 endowment proposition and push the work of the I. C. E. A. more vigorously than ever.

H. H. PETERS.

American Mission Notes

The Mission Prayer Circle topic for November 20 is: "The Offering Made Today for American Missions." This is the Bible-school Day for American Missions. Every school throughout the land has been asked to co-operate in this great day, and it is hoped that the most of them are responding with liberal offerings.

"When Joshua was old and stricken in years, after many battles and victories in the land of Canaan, the Lord appeared to him and said: 'There remaineth yet much land to be possessed.' This is the greatest reason for a most generous offering, something truly great, for there remains in America much land to be possessed by Christ and Christian union."

The Bible-school work among the foreigners in connection with the mission at New Salem gives us more encouragement than anything else we have tried to do among this class of people. No less than fifty-five foreign children are present each Sunday afternoon in the school. During the month, Brother Keusseff reached two thousand and twenty people, eighty-five Croatians, eighty-nine Servians, one thousand three hundred eighty-four Bulgarians, three hundred fifty-nine Russians and two hundred thirteen Macedonians. His work consists of Bible readings, prayer-meetings, and house-to-house visitations.

We had a fine beginning Lord's Day at Green Bay, Wis. Our opening went beyond our expectations. Bible-school and regular services both give good promise. Our dedication will be December 5. We hope to dedicate free of debt. This is a difficult but great and important field. I think it will be heard from. The new Bible-school will take an offering for home missions on the appointed day. We are urging all our schools to do so.—F. L. Van Voorhis, Green Bay, Wis.

GRANT K. LEWIS, Secy.

Notes From the Foreign Society

Mr. Rains is now in India. He reached Colombo on the 12th of October. In Australia he was the guest of the Federal Conference. He spoke two or three times every day. His month in Australia was one of the busiest of his life. He hopes to be in Manila by Christmas.

The watchword for the present missionary year is a half million dollars for Foreign Missions and twenty-five new missionaries. The ideal is every church and every member of the church a contributor.

Secretary Allen, O. J. Grainger of India, and M. B. Madden of Japan, are in a great campaign in Iowa and Missouri. They are visiting churches and holding rallies. All the churches in the neighborhood are invited to attend. At night a stereopticon is used and moving pictures and still pictures are shown.

The kindergarten building in Akita, Japan, is to be completed by the first of December. Heretofore the children have been meeting in the missionaries' kitchen. Now they will have a beautiful building of their own. This will add greatly to the efficiency of the institution.

A good friend of the society has promised \$7,000 for a hospital in the Philippines. This building will be erected after Dr. Pickett's return from furlough.

D. C. McCallum and wife are expected in

the Philippines any day. They go from Australia to Manila. They are greatly needed at Vigan.

The one volume report of the Edinburgh Conference is off the press. This is a popular account of the conference. It sells for \$1.00.

"Where the Book Speaks," by A. McLean, sells well. It is now in the third edition. This book is sold all over the English-speaking world.

Mission study classes should be organized in thousands of the churches. Young people cannot spend an evening more profitably than in the study of "Breaking Down Chinese Walls" or "Revenge." Either book can be mastered in eight evenings. Either book will open up a new world of thought and life to the members of the class.

Friends of the society should know that the general fund is the one that needs to be built up constantly. Many people wish to give something for some special purpose. That is very well, but every special work becomes a charge on the general fund. Out of the general fund all of the regular expenses must be paid.

The society is preparing for its March Offering campaign. This will be begun and carried on in earnest after the holidays.

The Australian churches propose to cooperate more closely than heretofore with the society. This will be helpful to both parties. The Australian churches are doing remarkably well. They are supporting missionaries in Japan, India, China, Africa and New Hebrides.

Recently the great native church building at Mengo, Uganda, East Africa, was struck by lightning and destroyed. The building seated 4,000 people. Many of the timbers for its construction were carried fifty miles by the natives. Twenty-five years ago Uganda was entirely heathen.

A good friend in Missouri has just given the society \$5,000 on the Annuity Plan.

STEPHEN J. COREY, Secretary.

Cincinnati.

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Don't use a small, concentrated light over one shoulder. It puts an unequal strain on your eyes. Use a diffused, soft, mellow light that cannot flicker, that equalizes the work of the eyes, such as the Rayo Lamp gives, and avoid eye strain.

The Rayo is designed to give the best light, and it does.

It has a strong, durable shade-holder that is held firm and true. A new burner gives added strength. Made of solid brass and finished in nickel. Easy to keep polished. The Rayo is low priced, but no other lamp gives a better light at any price.

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Dealers Everywhere. If not at yours, write for descriptive circular to the nearest agency of the

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